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RELIGIOUS EDUCATION

A PLATFORM FOR THE FREE DISCUSSION OF
ISSUES IN THE FIELD OF RELIGION AND
THEIR BEARING ON EDUCATION

MAY - JUNE 1953

*Fiftieth Anniversary
Religious Education Association
1903 - 1953*



RELIGIOUS EDUCATION AND
GENERAL EDUCATION
A Symposium

RELIGION AND THE PUBLIC SCHOOLS
A Symposium

ABSTRACTS OF DOCTORAL DISSERTATIONS
IN RELIGIOUS EDUCATION, 1951-1952

BOOK REVIEWS

*Golden Anniversary Convention
Pittsburgh, Pennsylvania
November 8-10, 1953*

Religious Education

Official Publication of the Religious Education Association

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without any official endorsement. Articles in Religious Education are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

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FIFTIETH ANNIVERSARY PLANS PROGRESSING

The resources and organization necessary for the Observance of the Fiftieth Anniversary of the Religious Education Association are developing rapidly. Financial assistance is coming in; a group of Sponsors has been formed; and the Planning Committee is being enlarged.

Three foundations have made small grants which will make it possible to cover travel expenses for speakers and leaders of the Golden Anniversary Convention to be held in Pittsburgh, November 8 to 10, 1953. This will facilitate securing the very best authorities in America and Canada for the Convention program. The foundation grants will also make it possible to increase the size of the Journal for the next four issues and so allow printing a number of papers which will provide resource material for the Convention and for local chapter meetings in the fall of 1953.

A group of Sponsors for the Observance has been formed by inviting first the successors today to the heads of institutions who served as the first officers and on the first Board of Directors of the Association when it was founded in 1903. In addition to this group, other eminent leaders of education and religion have been added who are sympathetic with the objectives of the Association. Most of those who helped in founding the Association were presidents of institutions of higher learning but that does not mean that their interests or that of the sponsors today are limited to religion in higher education. The concern is with improving the quality and out-reach of religious education for the young of all age levels and in all types of institutions dealing with moral and religious education. The list of sponsors begins on the next page. All of them have agreed either to attend and participate in the Convention program or to send a message for inclusion in the printed proceedings of the Convention.

Preliminary plans for the Anniversary Observance have been formulated by a multi-faith Planning Committee of which Dr. F. Ernest Johnson is chairman. This Committee has been relatively small and located in or near New York City in order to facilitate ease of meetings. Now this New York *core* group is being greatly enlarged by the addition of 100 *corresponding* members from all parts of the United States and Canada. The *core* members of the Planning Committee are given on the inside of the back cover of the Journal; the list of the *corresponding* members is given immediately following that of the sponsors.

Neither the Sponsor List nor the List of Corresponding Members of the Planning Committee is quite complete. Additional names for both groups will be printed in the next issue of the Journal. We also expect to print the Convention program and details about registration in the next Journal. Meanwhile, you will want to reserve the dates (November 8 to 10, 1953) and make plans to attend the Convention.

HERMAN E. WORNOM,
General Secretary, Religious Education Association

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Religious Education and General Education

A SYMPOSIUM

The four articles of this symposium constitute the second series of preconvention studies.

Each author graciously accepted the assignment to write upon the topic, "Why and/or How Should Religious Education Be Included in General Education?" The four points of view represent vital elements in the national answering of this question.

—The Editorial Committee

I

A JEWISH POINT OF VIEW

WILL HERBERG

Labor Union Research Director, Lecturer and Author, New York City

I

THE PLACE of religion in general education is so central and pervasive that, paradoxically, it is often misunderstood or even ignored. "Religion" is usually thought of as a subject that, like any other, may or may not be included in the curriculum; if it is not included as a subject, the curriculum is held to be devoid of religion. Now, of course, "religion" is a subject that may be given a place in the curriculum and related to other subjects therein, but in a much more fundamental sense it occupies a place in general education that is prior to all curricular planning. For it is quite literally the *pre-supposition* of all education, as it is of all thinking and living.

I think serious reflection will bear out the contention that every subject included in the educational curriculum — certainly every "content" subject, whether in natural science, social science, or the humanities — involves and is based upon some set of views as to the nature of reality and experience, of man and history, which is inevitably, though often quite unwittingly, communicated as the subject is taught. What is more, the entire educational enterprise involves and is based upon some set of views as to the nature of man and his relation to the universe, and these views too are in some measure communicated in the educational process. In other words, a

set of ultimate beliefs and convictions about man and the universe underlies every important part of the educational program and the educational enterprise as a whole. Not many teachers, perhaps are aware of the beliefs and convictions that function as presuppositions in educational activities, but they are there nevertheless. And they are essentially "religious" in character, for they relate to one's *ultimate* convictions about things, to one's ultimate *Weltanschauung*. All human thinking and teaching, like all human action, is based on some "theology," on some doctrine or doctrines as to what is ultimately real and good and true, on some way of looking at the universe and dealing with life. Religion in some sense underlies and is involved in every educational enterprise simply because without it it is impossible to think or teach at all.

If there is any truth to this assertion, it would seem to follow that the problem of religion in education is much more basic and much more urgent than is commonly conceived. For it is not a question of whether religion is to be included in education; the very process of thinking and teaching involves religious presuppositions. The question actually is *what kind* of religion is involved in the educational enterprise and *how* it is involved. Some sort of religion, some sort of theology even, will be communicated;

it is surely a matter of utmost concern to those who take their religion seriously to see that what is thus communicated is not something false and delusive and ruinous of human life.

If religion could be kept out of the educational curriculum and the various subjects taught in a neutral, truly "religionless" manner, it might be argued that the void thus left in general education could be filled by religious teaching in home and church. But any such view is mistaken. Formal avoidance of religion in the school does not leave a vacuum to be filled elsewhere; on the contrary, it is equivalent to an implicit, but nonetheless effective, indoctrination with some sort of substitute, which the home and the church are often hard put to it to counteract. Unless it is somehow correlated with the church and the home, the school is virtually bound to become a rival center of religious indoctrination, and this quite unintentionally, without religion ever explicitly appearing in the curriculum.

Let us be a little more concrete. The traditional religions of our people are Christianity and Judaism; they are, for all their difference—and I mean not merely the difference between Judaism and Christianity, but also the differences exhibited by the various forms of Judaism and Christianity among themselves—religions grounded in biblical faith and affirming a transcendent God who encounters man personally in personal relations; the ultimate welfare of the individual and society is felt to be dependent on right relations with this God as Creator, Judge, and Redeemer. It is quite clear that this conviction implies a fairly definite view of man and the universe, a "metaphysic," a "philosophy of history," and "anthropology," and an ethic. It is a view in which the world and history, while affirmed to be real because they are the creation of God, are denied ultimacy and self-subsistence and are held to be finally intelligible only in terms of their relation to the transcendent. This does not infringe on the proper autonomy of science, since science deals neither with beginnings nor ends nor with ultimate meanings and purposes, but with empirical sequences and relations in

experience; it does, however, suggest an overall framework in which the methods of science are grounded and the findings of science given their true place in the total context of human life and thought. In the disciplines dealing with human existence—in the "human sciences," as it were—the relevance of religion is even more obvious, for in these disciplines some "image of man" and some structure of values (conception of the good) are quite indispensable. The Judeo-Christian religious tradition has a characteristic outlook on these matters which is integral to its faith. This outlook may be called theonomous, for it strives to see and understand everything in its relation to the transcendent God.

What happens, now, if the attempt is made to carry on the educational enterprise with no explicit or conscious reference to religion? Under such circumstances, every discipline tends to become autonomous in the absolute sense: it tends to become a law unto itself and to convert its own particular methods, approaches, and procedures into a total philosophy of reality; in other words, it begins to make theological pretensions, however alien the word "theology" may be to its vocabulary. It is not impossible that the various disciplines may operate under discrepant "theologies"; physics and biology under a philosophy (that is, a theology) of positivistic naturalism and ethics under a variant of Platonic idealism. But by and large, in the contemporary situation, it is naturalism which is predominant. And naturalism as it functions in American thinking and teaching is a veritable counter-religion, with its own gods (immanent and impersonal), its own dogmas (the absolutizations of various aspects of science and scientific method), its own orthodoxies and heresies. It is a fair conclusion that where religion—that is Jewish-Christian religion—is deliberately excluded from education, the secularist counter-religion of naturalism becomes the dominant influence; and this is largely true even where traditional religion is granted some peripheral status.

A student who is taught his astronomy, his physics, chemistry, and biology, his his-

tory and social science, his literature and art, in a context that is purely secular, with no significant reference to transcendence, will (to the degree that the teaching is effective) develop a view of life and the world in which it is taken for granted that all problems can be understood, met, and dealt with in exclusively human terms, with God discarded as an outmoded irrelevance. When such a student is confronted in home or church with the teachings of traditional religion, the latter will make little real impression on him. For it is the school, where he spends so much of his waking day, that exerts the primary formative influence on his mind. The school establishes the priority and prestige of ideas, and the student who becomes habituated in the school to thinking about things exclusively in secular and naturalistic terms is more than likely to regard the religious ideas he finds at home or in church with indifference and contempt. If it isn't important enough to be taught in school, of what real importance can it be? Under such circumstances, the school is quite obviously an engine for the indoctrination of a counter-religion.

The great source of confusion and bafflelement in the thinking of most Americans—educators, religious leaders, and lay people alike—is the pervasive secularization of our culture. We, even those of us who regard ourselves as religious, are accustomed to think of religion as a special area of life, with all the rest of life and its concerns operating on their own autonomous, secular principles; whereas in authentic Jewish-Christian faith, religion is coterminous with life—not a ceremonial embellishment of life, but life itself in its ultimate dimension, permeating and underlying all thinking and being. Yet how many educators and religious leaders are persuaded that "spiritual values," "basic moral principles," and "social ideals" can be inculcated in students in autonomous terms without grounding and sanction in religious faith. But this is precisely what is denied in Jewish-Christian tradition when the commandment to love one's neighbor as oneself is appended to and made derivative from the acknowledgement of God as sovereign Lord and the object of supreme

loyalty and devotion. A non-religious ethic is essentially impossible—"An ethical decision is itself an act of faith," Dorothy Emmet has pointed out and unless moral teaching is explicitly grounded in the transcendent faith of Jewish-Christian religion, it will, under contemporary conditions, inevitably seek its grounding in the secularist counter-religion of humanism. The very assumption that "spiritual values," "basic moral principles," and "social ideals" are somewhat autonomous and capable of being established, validated, and inculcated without reference to God is but another version of that basic secularist separation of religion from life.

It is, of course, true that there are people calling themselves humanists and agnostics—very few call themselves atheists nowadays; perhaps it might be better if more did—who lead lives of exemplary moral integrity (I am thinking of John Dewey among others). But it seems clear that their moral values and commitments are derived not from their secularist-humanist philosophy, nor can they be established in terms of this philosophy; they are derived from the religious tradition in which these men were nurtured, and only in terms of this tradition can they really make sense. The moral values of Jewish-Christian faith are operative in their lives; this we must duly and gratefully acknowledge. But what they can transmit is not the moral quality of their lives, which is incommmunicable through mere teaching, but their secularist-humanist philosophy, in which these moral values have no secure place. "John Dewey had a built-in Puritan conscience," someone has said; "but his philosophy has no power of building it in." It is the old familiar dilemma of a "cut-flower" ethic.

If what I have been saying makes any sense at all, it follows that the problem of religion in general education is an inescapable one. Where education is not set in the context of the transcendent *Weltanschauung* of the Jewish-Christian faith, it will quite inevitably operate from the standpoint of a secularist-humanist counter-religion. We are confronted with this alternative, which in fact is an aspect of the basic alternative confront-

ing us in our existence. "Man must worship something," Dostoevsky pointed out long ago; "if he does not worship God, he will worship an idol made of wood or of gold or of ideas."

This, I think, constitutes the fundamental answer to the question of why religion should be included in general education. The answer is that "unless religion is so included (though "included" is hardly the word), education will inevitably become indoctrination with an idolatrous counter-religion. I make this statement as a believing Jew, from the standpoint of my faith, but I think that, with a change of vocabulary (a not unimportant one), essentially the same thing might be said by anyone who has given the matter any serious consideration, whatever his presuppositions.

II

This is the "why" of religion in general education, as I see it; the "how" is much more complex and problematic.

I think we might take as a starting point in the exploration of this problem the dictum of Supreme Court Justice Douglas in the majority opinion on the New York released time case (1952): "We are a religious people whose institutions presuppose a Supreme Being." Whatever may be the varying interpretations of the "separation" of church and state enjoined by the First Amendment, it is quite clear that it does not mean that the nation or the government is neutral as between religion and no religion. The affirmation and propaganda of atheism are, of course, protected under the Constitution, but non- or anti-religion has never enjoyed, and does not now enjoy, a public status on a par with religion. Whoever doubts this might try proposing that the federal government commission atheist or "humanist" chaplains on a par with Jewish and Christian. The public response to such a proposal would be enough to convince anyone of the validity of Justice Douglas' remark.

The chief implication of this fact for our purpose is that the inclusion of religion in education—I should rather put it, the grounding of education in religion—is thoroughly in line with American democratic

tradition. So staunch a defender of the separation of church and state as Canon Anson Phelps Stokes points out, in his well-known work, *Church and State in the United States*, that the principle of separation

does not and should not imply that it [the public school] is irreligious, and a people with our background should not permit it to become antireligious. Indeed, every such school should show its sympathy with a spiritual outlook that involves recognition of the existence of God as the Creator of the world and of men, and the Judeo-Christian teaching of our duty to Him and to our neighbor.

This is true for the public school, to which Canon Stokes explicitly refers, and are the more for the non-public school, which is not bound by any separationist principle. Church-operated or church-sponsored schools, which acknowledge religion to be basic in education, have the problem of making this principle operative in curriculum and practice without destroying the limited but real autonomy that every discipline must have if it is to be pursued in an honest and creative manner. But it is not this problem that concerns us most in the present discussion; it is the problem of the school, public or non-public, which is not connected with any church and cannot operate from any sectarian creed. How can such a school relate religion to its program of general education?

There are, it seems to me, different ways in which this problem may be dealt with. The broadest approach perhaps is what has been called the "factual study of religion," that is, objective study of religion and its "historical and contemporary role in human affairs." Such study can be truly critical and responsible, but if it is not to be self-defeating it must be based upon and proceed from a genuinely religious orientation on the part of the institution and teacher.

This kind of teaching about religion, it seems to me, might well include confessional statements by competent spokesmen of the various religious groups called in to tell what they believe and why. Such statements, if presented in the proper spirit and under control, can be of genuine educational

value and need bear no taint of proselytizing.

Academic interest in the study of religion is growing quite rapidly in the collegiate level. But it should not be limited to that level. The "factual study of religion" can proceed, though in very different ways, at every stage or level of the academic process, including the most elementary.

Supplementing this basic teaching, I should like to see some greatly improved and extended system of released time—not one hour at the tag end of the week, but perhaps three or five hours a week on a par with other subjects in the curriculum. I know how far-fetched this idea may sound to many, not only because it runs so counter to prevailing practice but also because our churches and religious education agencies are today so thoroughly unequipped to cope with a task of this magnitude. But it is not an unattainable goal. With real concern and good will, it should not be impossible for educators and religious leaders to work out some way of coordinating general education with supplementary church-sponsored education into an integrated overall program. Even in the public school there need be no constitutional barrier to such an arrangement since nothing more is implied than is already involved in released time.

But neither teaching about religion nor supplementary religious education will be adequate, or indeed satisfactory, unless the entire spirit of general education, public and non-public, is transformed into one of active sympathy, to use Canon Stokes' words, "with a spiritual outlook that involves recognition of the existence of God as the Creator of the world and of men, and the Judeo-Christian teaching of our duty to Him and to our neighbor." The children in elementary schools, the boys and girls in secondary institutions, the young men and women in the colleges and universities, must come to feel that the institutions they attend regard religion in this sense as vitally, indeed crucially important in the life of the individual and society. There should, of course, be no restriction of the freedom of thought and research of scholars who cannot share this conviction, but neither can their irreligion be

permitted to set the tone of the institution. Perhaps most important of all is the obligation of the school, in its corporate life and teaching, to stress the moral imperative of developing one's own religious faith, convictions, and commitment. This is a central task of our responsibility as human beings; education should bring it to the fore and help provide the student with the intellectual and cultural resources through which the responsibility can be met.

III

I realize that these things are easier said than done. I realize too with what disquiet many Jews will read these remarks. For the Jewish community in this country constitutes a small minority and the Jewish consciousness is permeated by the anxieties incident to minority existence. The intrusion of religion into education and public life, it is feared, would result in situations in which Jews would find themselves at some disadvantage—greater isolation, higher "visibility," an accentuation of minority status. I would certainly be the last to deny the great element of truth in these fears; it is a question, however, whether a merely negative strategy is, after all, the highest wisdom of Jewish existence and survival. The believing Jew will not want to help speed the secularization of American life, and the responsible Jew will see the folly of giving the impression, particularly at this time, that American Jewry is aligned with the anti-religious, secularizing forces in American society. The definitive victory of these forces would be fatal alike to Judaism and democracy. The way of the Jew in the world is not and never will be easy; it will certainly not be made any the easier by his throwing in his lot with an increasingly total secularism which both invites and is helpless to withstand the demonic idolatries of our time.

The problem of relating religion to general education is not a simple one, but it is not incapable of solution. "The need is so urgent, the cause so important, and the risks of neglect so great"—I quote the words of President Finklestein in a recent issue of this journal—"that the effort, no matter how arduous, must be undertaken."

II

ANOTHER JEWISH POINT OF VIEW

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I SHOULD LIKE to make clear, at the outset, that this presentation does not represent "the Jewish viewpoint." There is no disciplined Jewish opinion on this or any other issue, and no one can claim to speak for all Jewry in this complex and controversial area. The views and expressions presented here, therefore, are my own, though they do reflect, I am sure, the position of a large segment of the Jewish community.

The issue of religion and the public schools is so complicated, and so overlaid with emotion, that even a definition of the problem presents grave difficulty. Thus, the Linton report calls it a "persistent unsolved problem" and the National Council of Churches, in its recent Denver statement, takes the following cautious approach:

"Another area of concern is the relation of religion to education. Our culture is in danger of becoming pagan. To prevent this, religion must be placed at the heart of *higher* education. Our church-related colleges must be more than formally Christian The crucial problem concerning religion in education emerges in relation to the public schools. . . . It is unfair to say that where religion is not taught in a public school, that school is secular or Godless. The moral and cultural atmosphere in a school and the attitude, the viewpoint, and the character of the teachers, can be religious, and exert a religious influence without religion being necessarily taught as a subject. On the other hand, *a way must be found* to make the pupils of American schools aware of the heritage of faith upon which this nation was established"
(Emphasis mine).

Charles Donahue poses the problem in a more provocative (though, I feel, narrow and quite unsound) perspective in his ar-

title "Freedom and Education, The Pluralistic Background."¹ Those reared in one of the religious traditions, declares Mr. Donahue, as well as those who develop in "a more or less individual pattern of conviction," face the state as equals. Both enjoy full rights of citizenship; both are judged "good" or "bad" on the basis of their personal acts. This practice, Mr. Donahue maintains, has led to a "delusion" that "some sort of 'non-sectarian' and possibly religious agnostic ethos is or should be the ethos of the nation," while "other patterns of conviction," because they are religiously committed, should be tolerated but deprived of all state favor because of the First Amendment.

Within this concept persistent demands are made for the inclusion of "religion" in public education. These, in turn, call forth a confusing array of questions: Why don't the schools do *something* about religion in the curriculum? Do the public schools neglect to teach our youth that religion is an important part of our culture? Isn't it the bounden duty of the public school to teach that the moral and spiritual values intrinsic to American life are rooted only in religion? How can an issue so deeply enmeshed in sectarian differences be resolved on the public school level? What are the ultimate objectives of those who insist on a fusion of religion and public education? Why can't the schools, in cooperation with church, synagogue and home, imbue our youth with a religious commitment — that of their parents — while itself maintaining, at the same time, a sufficiently non-committed attitude to satisfy the First Amendment of those parents who have no religious affiliations? Why not have the school merely teach *about* re-

¹*Thought*, Winter, 1952-1953.

ligion, or engage in a factual study of religion?

If I might digress for a moment, I should like to enter a caveat. I am sure none of us will want to reach a solution on the wings of a slogan. Nor would it be wise to bog the problem down in a battle of prepositions. Whether the schools teach *about* religion or engage in the factual study of religion is really quite unimportant—provided we know precisely what we want the school to do, and how we would expect the school to do it.

In discussing religion and public education on the elementary and secondary levels, I am deliberately excluding from consideration the views of those who maintain that the rightful place of religion lies at the very core of the public school program. This concept, I believe, foredooms us to a system of denominational schools wholly unsuited to our multi-religious population. I prefer to address myself principally to the proposal that the public school deal realistically with religious subject matter whenever it naturally arises in the several disciplines. I choose this suggestion for analysis because it seems to offer the best chance of gaining public favor, and pressures for its adoption might well lead to a fundamental revision of the secular curriculum.

I believe, however, despite my profound admiration and respect for its proponents, that such a revision holds great danger for public education.

My first objection to this seemingly-logical proposal stems from the failure of its advocates to define religion in the context with which the school would be required to deal with it. Just what phases of religion are fit subjects for study in the public schools? Will the student body study the "facts" concerning the Divinity of Christ? Or the infallibility of the Pope in respect to all matters of faith and morals? Will the school permit scrutiny of the dogma of the Assumption of Mary?

You might say that these examples are unfair and that they place the discussion on an unrealistic plane. Yet, each of these top-

ics has represented a potential subject for a social studies class in the past several years.

Perhaps, the treatment of the Nativity during the Christmas holiday season presents a better example. Is the school to deal with the Nativity as fact or as religious faith? I was present at a school board meeting some two years ago when several speakers insisted that the Nativity belonged in the public school program "because it portrayed an historical event." And if the subject of prayer "naturally" arises in a class in literature, is it suggested that the teacher discuss its efficacy?

The answer might be that the teacher should say, in substance: this is what some people believe; however, there are those who think otherwise. I solemnly advise against this as a general formula. There is one teacher in the New York City schools, for example, who is much the wiser—and sadder—today for having tried it. In his seventh grade class not long ago a youngster took issue with a reference in his textbook to the great human qualities of Jesus. He maintained that this reference was wrong, because Jesus is Divine. The teacher explained that while many people accept the Divinity of Jesus, there are others who think of Him as human. From the parents of this child came indignant complaints to the principal that the teacher was weakening the child's religious faith. The incident created so much unpleasantness that the teacher came to be regarded as a controversial figure, and was transferred to another school.

Moreover, the solution is hardly one of today's youth. They want to *know*. The better schools encourage pupils to probe, to be inquisitive. Will it, then, be the duty of the instructor to smother discussion when it reaches the dangerous stage, and refer the youngsters to church, synagogue and home for the answers? I grant there are times when, for pedagogical reasons, the teacher withdraws from active participation in the discussion of a controversial subject. But I can think of no other sector of school life where the teacher might be *required* to conceal her convictions because, in the very nature of the situation, her views cannot be received objectively by her pupils.

Still another matter, of no small consequence, must also be considered. To what extent is it legally permissible for teachers to comment in this area? Wherever Bible reading in the public schools has been upheld, the state courts have added the inevitable safeguard that such readings be conducted without comment. How will the school define the line dividing faith from fact? And what is the child to think when the teacher finds herself in an understandable dilemma and refrains from comment for fear of treading on forbidden ground?

Even assuming we find answers to all of these questions, the issue remains unresolved. If the school is to deal objectively with the facts about religion there will be those who could insist, with perfect logic and in the interests of equal justice, that the school also provide access to the points of view of those who reject any specific religious dogma. Here, I feel, is an all but insuperable difficulty for the school in a heterogeneous society. Is it wise to make the classroom a forum for a clash of religious opinion—naturalist and humanist, for example, versus the fundamentalist of whatever sect? I cannot see any way of avoiding this difficulty if the schools are called upon to provide a factual and objective study of religion, wherever the inquiry may lead.

A second puzzling feature of this proposal is that it is based on an assumption which may or *may not* square with the facts. Are the schools actually ignoring the role of religion "as and when it is encountered in the existing disciplines"? Those who hold this view, do so without a single inquiry ever having been directed to the actual contents of our school textbooks!

There are many teachers and school administrators who believe this assumption invalid. Dean Hollis L. Caswell of Teachers College declared in a recent speech:

"While the extent of direct emphasis on religion differs from school system to school system, when the nation as a whole and total school life of a child are taken into account, a substantial amount is done to develop understanding of the importance of religion and churches."

The Dean then proceeded to cite a few examples: In "one of the most widely used texts" in Community Civics, he found one full chapter devoted to the church. In a text used in a tenth grade social studies course he found that a "major unit of the book" gives an "excellent view of the important role of religion in the life of various peoples . . ." In other textbooks he found numerous references to religion: "Religion, its part in American life; older conception of; need of, in a democracy; good in all denominations; religious antagonism; religious discrimination; religious groups, co-operation between."

Let me hasten to add, lest any reader misinterpret my intention, that I quote these citations in proof that the schools are not ignoring religion as a fact of life,—not in support of any proposals to *increase* the attention paid to religion in the public schools. It is quite clear to me that no teacher worthy of the name could teach the history of western Europe, for example, or examine the record of the Pilgrims' colonial adventures, and omit all trace of the role of the church. To do so would be to impart a synthetic quality to education, a course which none of us would accept, let alone, advocate. I do not expect the school to reject the church and synagogue as community institutions, or to ignore religion as an historical, cultural or social force, and I cannot accept, without further proof, the suggestion that this is generally the case. I do not believe the Linton study establishes any such fact. Of course, many teachers practice avoidance of religion in their teaching. But what is it that they avoid? Those with whom I have spoken are extremely sensitive to sectarian differences and are therefore most careful to shy clear of expressions which may place a value judgment on religious matters and thereby give offense to some students.

It might be well, at this point, to recall that the factual study of religion which, according to the Linton study, appears to offer the best approach, includes among its aims "religious literacy, intelligent understanding of the role of religion in human af-

fairs, and . . . a desire to explore the resources of religion for achieving durable convictions and personal commitments."² Here, I am convinced, are possibilities for study far beyond the factual. Dr. Louis Finkelstein, President of Jewish Theological Seminary, undoubtedly had these goals in mind when he noted in his evaluation of the report:³ ". . . thus far no one has really devised a way to inculcate religious outlook without at the same time inculcating a particular religious outlook. Santayana used to say that it is as impossible to be religious without being religious in some tradition, as it is to speak without talking some language. Thus far, we have found it equally difficult to turn men to religion without sectarianism."

Indeed, I would like very much to see a study of the school curriculum to determine how religion is treated in the classroom. I suspect the results might be quite different from what many suppose. They might, in fact, show the need for a lesser religious emphasis than now prevails. To cite but one example, there is the following paragraph in a fourth grade speller used in some schools in New York City.

"The nicest day in November is Thanksgiving. The Pilgrims invited the Indians to a feast on the first Thanksgiving Day. Thanksgiving is a day when everyone should be thankful for God's kindness. Many people go to church on Thanksgiving Day and pray. We sing a song about Jesus and the importance of loving one another."

In all fairness, might not one be justified in asking to whom the "we" in the last sentence refers?

My third reservation goes to the question of bias. How many of our teachers are prepared to deal objectively with religion in the classroom? A study by the schools of Napa, California, completed in October, 1952, disclosed that 65% of the teachers in that community were not certain they could deal with the facts about religion in an un-

biased manner. To be sure, it has been suggested that the teacher training institutions prepare teachers for the task of dealing with religious subject matter in the classroom. But can anyone seriously believe that this period of preparation is likely to eliminate the admitted lack of objectivity to which the Napa teachers confessed?

I would caution gravely against experimenting with the school curriculum in so controversial an area while the proposal outlined above remains so nebulous. Though such experiments may be projected as noble social innovations, it seems to me the matter should preferably remain in the realm of debate until the issues become much more clarified and we have the answers to some very troublesome questions. I am afraid that if even the most carefully controlled experiments are undertaken, there will be those who will view them as a signal to try their own hand at it, especially in communities where no objections are likely to arise. Witness, for example, the growth of released time programs, though there have been few objective inquiries either into their effectiveness or their validity.

Furthermore, I do not believe it wise to embark on experiments until there is widespread agreement on ultimate objectives, and a sober appraisal of the dangers inherent in such undertakings.

The first quarter issue of *Liberty*, 1953, carries an article by Mr. Fred Bodsworth discussing religion in the public schools of a number of Canadian provinces. The author reports that by the turn of the century, sectarian bickering caused these schools to banish religion from their curriculum, but after a period of time this decision was questioned, and religion "slowly began returning to school courses." Today religious instruction is once again an established fact in most of these provinces, but the "issue of religion in the schools . . . has lost none of its power to stir Canadian teachers, parents and clergymen to bitter disagreement."

Mr. Bodsworth's detailed account shows how extensive is the treatment of religious subject matter at various grade levels in these Canadian public schools. The degree

²Dr. Linton's summary in *Religious Education*, March-April, 1953.

³*Ibid.*

to which religion in all its aspects is introduced in the curriculum would be unthinkable for the public schools of the U. S. Yet, one committee of Canadian ministers reviewing textbooks complained: ". . . God and Jesus are completely humanized. . . . There is no suggestion that the profound religious purport of the Bible might be that God sent His only begotten Son into the world to save sinners. No suggestion whatever that Jesus is the Saviour. No hint that the theme of the Bible is man's salvation from sin, death, the devil and the world by God's free grace in Jesus Christ alone. And, of course, no allusion to the resurrection of the dead, the second coming of our Lord and the last judgment."

A comparable era of religious tension may be foreshadowed for our public schools in the words of Dr. M. E. Sadler, President of Texas Christian University: "Any school which does not teach belief in God is actually teaching atheism." We may be closer to the threshold than we think. Dr. Erwin L. Shaver, Executive Director of Weekday Religious Education of the National Council of Churches, also looks forward to "a theistic position with reference to our national life generally, and particularly for our public schools . . .".⁴

Where will the solution for this vexing problem be found? I think it lies in the recognition that public education is but one element—to be sure, an important one—in the general education of our youth. The citizen is at least as much a creature of his home, church or synagogue, the museums, movies, TV, the comics and the street, as he is of the school he attended. If it is true that our civilization is deteriorating under the impact of an all-pervading "secularism," and religious education is the answer, then our religious institutions must address themselves to a thorough-going and extensive revision of their *after-school* educational programs. I am sure that Jewish religious bodies are prepared to join in an intensified program to enroll children in the religious educational classes of their respective faiths.

But the solution does not lie in the public school curriculum; it must be found in the resourcefulness and ingenuity of the religious bodies.

I might suggest that our religious leaders examine the budget they devote to religious educational purposes, the methods they employ in their religious classes, the skill of their teaching staffs, and the degree to which they sustain meaningful contact with the home. A fair evaluation of these factors may make it possible to maintain a program parallel in appeal to that of the public school, and only such a program can succeed in attracting the child's time and attention.

I am aware of the complaint that the school takes too much of the child's "working day." Yet, despite the length of the school day there seems to be ample time for music and dancing lessons, scout meetings and outings, athletics and numerous other extra-curricular activities. If the school is really usurping too much of the child's time, a case might more logically be made for an adjustment of school hours to provide for an earlier dismissal time.

The answer is not to require the schools to abandon their rigid neutrality in favor of an exploration of "the resources of religion for achieving durable convictions and personal commitments." I see this as the role of church, synagogue and home. I believe the schools' neutrality will be compromised if they go beyond the teaching of religion as an historical, social and cultural force. If there are classes where such instruction is being deliberately excised, the problem is one for the curriculum experts and our school administrators. But I see no cause for the current agitation. I think the public is being aroused without adequate basis in fact, and without any clear concept of the goals intended or the road by which these goals might be achieved. If the current pressures continue, I see dark days ahead for public education. Friends of this great American institution have, instead, the religious duty to so strengthen the schools, now being buffeted about in a sea of charges, that they will be better able to meet the greatest crisis in their history.

⁴*Religious Education*, January-February, 1953.

III

A PROTESTANT POINT OF VIEW

ERWIN L. SHAVER

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"I'VE FOUND a way to solve the problem of teaching the Reformation. I leave it out!" It was the superintendent of public schools in a suburban community who thus frankly gave his answer to a difficulty frequently met by public schoolmen. We quote this "solution," not because we subscribe to it, but because it is an illustration of the variety of answers which churchmen and schoolmen are giving to a pressing and perplexing question: The why, what, and how of teaching religion in our total educational scheme.

The subject, both in its narrower and broader aspects, has had mounting attention in the past few years. Scores of books have appeared, hundreds of articles have been written, thousands of discussions have been held — this is just the beginning. There are obvious differences among the various faiths as to the proper method. There are equally obvious differences among the many Protestant groups, although it may be said that the major denominations are in general agreement on some of the answers. The writer seeks to interpret the position of the latter, with no official authority, however, and also to include some expressions of his own personal judgment.

The term "general education" may require some definition. We who have believed in the public school system, have formed the habit of thinking of "education" as being confined to this type of school. When we stop to think, we do become aware of vast areas of child growth and development which are outside both the public school system and other formal school systems. Even to list some of these would be time-consuming and unnecessary. Church leaders, however, are concerned both with how religious education can be carried on in more formal types of schools — public, private, parochial and combinations of these — and also in what may be loosely described as out-of-school and informal pro-

grams conducted on Sunday, in the summer period, and at other times when "the schools" are not in session.

The importance and the contributions of religious education to general education have been discussed extensively. There is need here only to review the reasons why Protestants generally hold to this thesis.

A Complete Education Requires Religion

Quite aside from one's belief in, or lack of belief in religion, it is a cultural area of great human interest. Every child has the inalienable right to be possessed with all that society has learned about this interest as well as the other human concerns included in his study program. Only with this knowledge from the storehouse of the past can he intelligently make his decisions with regard to life. Of all the significant areas of knowledge, religion alone is denied a place in the learning process of many of our children — according to most estimates half of those of school age. If parents, through indifference or from other reasons, neglect the physical health of their children, agencies both public and private step in with legal sanction to remedy the situation. It is equally a responsibility of society to see that every child is given his religious as well as his health heritage, parents being willing or unwilling. Possessed of this knowledge heritage, the child can at least begin to build his own religious philosophy on an intelligent basis.

The teaching of many subjects, if their religious aspects and contents are ignored, is grossly incomplete. Mr. Justice Jackson, in his reservation opinion in the McCollum decision, pointed this out: "The fact is that, for good or for ill, nearly everything in our culture worth transmitting, everything which gives meaning to life, is saturated with religious influences, derived from paganism, Judaism, Christianity — both Catholic and Protestant — and other faiths accepted by a

large part of the world's peoples. One can hardly respect a system of education that would leave the student wholly ignorant of the currents of religious thought that move the world society for a part in which he is being prepared."

To eliminate or minimize consideration of religion in education—public as well as non-public—is tantamount to teaching non-religion. This fact was affirmed in the decision of the Supreme Court in the *Zorach* released time case: "To hold that it [the state] may not [encourage religious instruction] would be to find in the Constitution a requirement that government show a callous indifference to religious groups. That would be preferring those who believe in no religion over those who do believe." A policy of neutrality toward religion, or avoiding or faintly praising it, is no proper policy for America.

Religion Furnishes the Highest Motivation

The good life, which is being increasingly stressed as a primary goal of all education, requires the highest possible level of motivation for its achievement. One of the problems of education is the formulation and use of ethical principles which will motivate personal and social conduct. There is positive agreement on the necessity for this both among religious and secular educators. There is not, however, as much agreement on the part that religion plays in achieving this objective. There are two schools of thought with regard to it. One school holds that religion is a take-it-or-leave-it factor, as reflected in the following quotation from Volume I of the Report of the President's Commission on Higher Education: "Some persons will find the satisfactory basis for a moral code in the democratic creed itself, some in philosophy, some in religion. Religion is held to be a major force in creating the system of human values on which democracy is predicated, and many derive from one or another of its varieties a deepened sense of human worth and a strengthened concern for the rights of others."¹ Protestant reli-

gious educators generally will not subscribe to this either-or view, for to them religion as a life directing factor is a *sine qua non*.

The current movement in education designed to emphasize and implement the moral education goal is that of "spiritual values," an outgrowth of earlier goals stated in terms of citizenship training and character education. There is no doubt that this emphasis should be heartily welcomed by church leaders. But here again one discovers two points of view. Certain educators hold that the term "spiritual . . . carries no explicit or necessary reference to religious or divine authority or sanction."² The Division of Christian Education of the National Council of Churches in the report of its Committee on Religion and Public Education, pages 6-7, states: "Belief in spiritual values, conceived without reference to transcendent religious faith . . . offers no adequate basis for the perpetuation and enrichment of our culture." This latter point of view, in which the writer concurs, definitely represents the general Protestant position. The *highest* spiritual values cannot be achieved without a strong emphasis upon religion in all education.

Education Can Help Religion

There is a converse of what we have been saying as to the interrelation of religion and education. It is that the educational spirit has definite contributions to make to the field of religion. Religious education is in need of the best in educational philosophy and procedures. In its several organizational agencies it has been considerably removed from the schools which furnish "formal" education. These schools, generously supported by private means and public taxes have utilized improved educational methods. The level of religious education can be raised appreciably by the adoption of these more skillful teaching methods, even though it may not adopt the humanistic philosophy with which they have sometimes been associated.

Similarly, religious education can well profit by making greater use of the scientific

¹*Higher Education for American Democracy* (Washington, D. C.: U. S. Government Printing Office, 1947), p. 50.

²John S. Brubacher, editor, *The Public Schools and Spiritual Values* (Seventh Yearbook of the John Dewey Society, New York: Harper & Brothers, 1944), p. 8.

spirit. In so doing it need not go to the extreme of discarding the "eternal verities," as some general educators have done. All education must have a degree of authority. The teachers of democratic America cannot escape indoctrinating in democracy! The temptation in religious education is to rest back upon "Thus saith the Bible," without further identification of its message with human experience and learning.

Another of the contributions which education can make to the teaching of religion is a greater emphasis upon the democratic process. This is good Protestant doctrine for there is a close kinship between "the supreme importance of individual personality" and "the priesthood of all believers." Protestantism has been at its best during those periods when new light has broken forth from God's word. It has stagnated when un-democratic ecclesiasticism has been in the saddle.

Protestant religious education stands to gain much from a closer relationship to general education.

The Co-Rights of the Church

The revival of interest and concern in a larger impress upon religion in education calls attention to the underlying philosophy of the American system of education. There has been of late years a tendency to think of the public school system as the American way. With all due respect to the importance, the quality and the contributions of our tax-supported school system, it must be said that this is only part of the American way in education. Historically, constitutionally and in the interests of true democracy we have sought to avoid the mistakes of those countries where education has become almost if not entirely a state affair, leaving little time and opportunity for teaching by the home, the church and other private agencies. In 1925 it required the Supreme Court decision in the Oregon case to remind us of this. In 1952 we needed the High Court's decision in the Brooklyn weekday religious education case to set us straight again. In America it may be said that the church has co-rights with the state in education. The Educational Policies Commission of the National Education Association recognized this truth when

it said in its report on *Moral and Spiritual Values in the Public Schools*: "Private schools, including those in which a religion is taught, should and will continue to be permitted under our laws."³ The Report of the President's Commission, referred to above, has a very emphatic statement to the same effect.

Public School Possibilities

Looking toward the development of a constructive Protestant policy for including religion in education, just what is "the function of the public schools in dealing with religion?" to quote the title of the recent report of the American Council on Education.⁴ We focus our attention for the moment on this particular segment of a total Protestant program, not because some think of it as a "cure-all" for our religious education ills, but because the answer to the question will have a significant bearing on other segments of the inclusive program.

It now seems to be quite clear to most persons that "the public school system must not be used by the churches to help them teach sectarian religion"—the central principle in the advice given by the writer to local weekday systems following the McCollum decision. In the Zorach decision of April 28, 1952, the Supreme Court reaffirmed this principle saying: "We follow the McCollum case." This means that the generally accepted Protestant interpretations of religion cannot be taught as an unofficially accepted public school religion, as they were formerly. It means also that no particular religious group shall have a preferred position to indoctrinate public school pupils, as some groups, both Catholic and Protestant, have sought to do. It means further that a non-theistic, humanistic system of "spiritual values" cannot be taught in the public schools as a "religion," for to do so would set up a state creed, which is contrary to our history, our national practices and our highest legal decisions.

What then can be done? Two recent re-

³ *Moral and Spiritual Values in the Public Schools* (Washington, D. C.: National Education Association, 1951), p. 5.

⁴ *The Function of the Public Schools in Dealing with Religion* (Washington, D. C.: The Council, 1953).

ports have attempted answers. One of these is the previously mentioned report of the National Education Association's Educational Policies Commission for 1951, which deserves careful study by all interested persons. There are three major emphases in this report: The public school must be "friendly" to religion, even though "the powerful sanctions of religious creeds and doctrines . . . may not be explicitly evoked in the public school classroom." "The public school can teach objectively *about* religion without advocating or teaching any religious creed." The public school can teach "moral and spiritual values." The answer proposed for earnest exploration in the American Council on Education's report is: "We believe we have found the most promising approach to the further study of this problem, namely, the factual study of religion when and where intrinsic to general education."⁶

At the present time the position of most Protestant religious educational leaders goes beyond the limitations set in these two reports for the treatment of religion by the public school. It is set forth on page 7 of the Report of the Committee on Religion and Public Education, adopted by the Division of Christian Education of the National Council of Churches: "We believe . . . that the source and hope of [our] culture is in maintenance of faith in the Fatherhood of God and the brotherhood of man. We expect that the schools will expose our children to this point of view. We go further in our expectations. As far as the school can, in view of the religious diversity of our people, judicial opinions, and our American traditions, we expect it to teach this common religious tradition as the only adequate basis for the life of the school and the personal lives of teachers, students, and citizens in a free and responsible democracy." Since the adoption of this policy there has been a "judicial opinion" by our Supreme Court, in which it upheld the New York released time program of weekday religious education. In this decision the court reaffirmed its pronouncement of sixty years ago, saying: "We are a religious people whose institutions presuppose a Supreme

Being." Thus the general Protestant position, to which the writer subscribes, is that the public school can and should teach belief in God as well as in man.

An Inclusive Protestant Policy

One of the prices which Protestantism has had to pay for its freedom has been the diversity and instability of its approaches to religious education. It is our opinion that Protestant leaders should and are now giving more serious attention to a more definitive policy in religious teaching. While this means that greater weight is being given to the more formal plans for teaching religion, it does not mean that the less formal agencies and methods need to be discarded. For example, the enthusiastic acceptance of the opportunity now offered by the weekday church school on released time, should not lead to the discarding of the Sunday church school. Nor should it mean that, because the public schools will teach *about* religion and/or emphasize spiritual values, the weekday church school on released time is unnecessary.

We believe that our somewhat *laissez-faire*, try-it-and-drop-it practice should be replaced by a more positive and aggressively planned total program of religious education in which all of our present approaches are utilized, with whatever adaptations may be found necessary. We need a multiple-contact program embracing as many opportunities as possible for reaching our own children and those who have no other religious affiliation. The Sunday church school has invaluable assets, but it does need re-vamping. The vacation church school has unique possibilities for through-the-summer experiences which should be utilized before secular agencies occupy the vacant time. Youth fellowships and summer camping, most fruitful informal agencies of Protestant origin, can be expanded and strengthened for their special contributions to the whole program. Fitting all these agencies together—and including the newer opportunities of released time and public school possibilities—to make an inclusive and integrated Protestant religious education program, is now the task of our Protestant churches.

⁶*Ibid.*, p. 83.

Formal School Choices

In extending its total program to give larger attention to religious education within legal and customary school hours, there are three choices open to Protestantism.

One of these choices is to establish parochial schools. In fact, there is a growing interest in such a policy on the part of certain Protestant groups, both those which have traditionally maintained such schools and others which now believe that this is the best answer to the present situation. The general attitude among Protestants, however, is reflected on page 5 of the previously mentioned policy document of the Division of Christian Education of the National Council of Churches: "Should our Protestant Churches consider seriously the building of church-related elementary and secondary schools on an increasing scale? We believe our present answer should be 'No.' We defend the right of all religious groups to carry on church-related education at any level, elementary, secondary, or higher, and the right of parents to send their children to these schools if they so desire. But while we defend the right we do not believe it should be widely exercised at the elementary and secondary levels." There are some persons, including religious and general education leaders, who believe that there is a place for a *limited* number of private and parochial schools to serve various purposes: as pilot schools, to demonstrate how religion may be included in a total educational program; to furnish a needed supply of intensively trained religious leaders; to spearhead academic freedom, for public school as well as non-public school teachers; to meet a possible moral need in locally critical situations; and to keep alive the American tradition of the parents' freedom of choice with respect to educating their children. The writer has much sympathy with this point of view, while at the same time subscribing to the Division of Christian Education policy.

A second choice for Protestants is that of depending upon the public school to carry a considerable portion of the responsibility for religious education. Certain liberals have high hopes of achieving this through the

spiritual values approach; certain conservatives would do it by packing into the public school program all possible planned religious activities that will get by in a given community; a third group think that teaching *about* religion will suffice. We have already commented on the first; the second is questionable both ethically and legally. As to the third, we quote with approval the comment of Dr. Paul Vieth in *Religious Education* for March-April 1953, page 79: "Any such plan for religion in public education will not take the place of what churches and synagogues have been doing in religious education. About all that can be expected is that this will create a favorable climate for religious education and provide foundations on which more specifically Christian teaching and evangelism may be based."

The "Complementary" School Plan

A third choice for our Protestant churches is one which would appear to be now in the making—an expanded weekday church school with classes meeting during school hours and with a religious education curriculum adapted to the needs of each local community. For such a "complementary" type of school complementary, in that it does what cannot be done by the public school, we have three tested and currently operating precedents. One of these is "seminary" program begun in 1912 by the Church of Jesus Christ of Latter Day Saints and now set up in more than one hundred communities. Another is the weekday church school on released time—a successful Protestant experiment. The third precedent is the growing practice in many communities throughout America of having children, whose primary enrollment is in a parochial school, take some of their courses in the public school, even to the extent in one reported case of a "fifty-fifty" program.

In addition to the obvious religious education opportunities afforded by such a complementary school program, there are certain other values which would accrue if such a program were to become general.

It represents a middle-of-the-road approach to the parochial-public school problem and might persuade those, who now see no al-

ternative to maintaining parochial schools, to give them up voluntarily. Such a plan would also free the public schools from the difficulties inherent in the present pressure for "more religion in the schools." It would appreciably ease the financial burden of the public school system. It would relieve the fears of those who see, in the tendency of the public schools to take over more and more of the waking time of the child, a strong drift toward totalitarianism. It would require and encourage Protestant churches to

take religious education more seriously. Further, it would be a strong factor in lifting the educational standards of the various other teaching programs now sponsored by the churches.

"E pluribus unum." We are confident that out of the welter of plans, exploratory studies and practical experiences will come the better way by which "this nation under God" may provide religious as well as secular education for *all* its children.

IN MEMORIAM

SAMUEL LOWRIE HAMILTON

Samuel Lowrie Hamilton, long a leader in religious education, passed away in Newark, New Jersey on February 9, 1953. He had retired the preceding June as Professor of Education at New York University. For twenty-two years he had been Chairman of the Department of Religious Education in New York University's School of Education.

Born in Delaware, he was graduated from Princeton University and Drew Theological Seminary. After pastorates in local Methodist churches in Newark and in the New York East Conference, he went to the World's Sunday School Association and was at the same time associated with the famous Sunday School of the Bushwick Avenue Methodist Church in Brooklyn, New York.

In 1924 he began a distinguished period as General Secretary of the New Jersey Council of Religious Education. He became particularly noted for his leadership of the New Jersey School of Methods, one of the great leadership schools of our time and one of the first to use the laboratory school as an instrument for teacher training in religious education.

He was called to the newly founded Department of Religious Education in New York University in 1929. There he developed unique programs of undergraduate and graduate study that combined curriculum offerings stressing thorough understanding of the history and the function of religion and curriculum offerings designed for the development of professional leadership skills in religious education.

His breadth of interest and concern led to his being recognized by leaders of all faiths. His teaching and his work knew no narrow confines. Not only was his leadership acknowledged across faith lines; it was also acknowledged by leaders in education and religion alike. His colleagues know him as one whose religion expressed itself in concern for the whole life of the school and community. His civic interests, especially in the city of Newark which was his home, led to his appointment over and over to high office in the public library and other cultural fields.

His students and friends will remember him for his breadth of scholarship, his deep insight into religious values, his devotion to the Church and to Christian truth, his practical contribution to leadership education, and his stress of the family as the chief institution for religious nurture.

— D. CAMPBELL WYCKOFF

IV

A CATHOLIC POINT OF VIEW

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IT IS INTERESTING to speculate whether Calvin Coolidge's ministerial friend is of the same mind (went to his grave?) as when the voluble Vermonter immortalized him in four words. Whatever the case, there is a tendency for the religious educator to be as apodictically committed to the importance of his work as presumably he is to the reprehensibility of sin, and to answer the first member of this symposium's provocative title with a simple declaration that religion, being the love of God and neighbor, is an eminently good thing. He may have to defend that thesis before skeptics, but for the normal reader of this journal it is a *datum*; hence his water-clear response to the question is already given, the syllogism's suppressed minor being, "But, education is, loosely, the sharing of the good with the young."

When the question is asked *how* religious education is to be worked into a program of total learning at the elementary and secondary levels, a shift is required away from the axiomatic into the realm of the thorny problematic.

It is scarcely a secret that the Catholic Church favors, where possible, a system of schooling conducted under its own aegis, so that the unitary and non-compartmentalized creature man may make progress in the every supernatural virtue while he grows in intellectual and moral stature, grows strong in body and stable in emotion. Consequently a Catholic educator would with good reason be thought to be talking out of both sides of his mouth if he did not address himself in first place to the effort at religious education in the Catholic schools that exist. He trusts he is not barren of ideas promoting the welfare of American children other than the 3,066,387 reported in Catholic elementary and secondary schools in 1950. With the attempts made in the latters' re-

gard, however, he is more familiar, and feels free to speak for his Church rather than as a Catholic holding one of several valid opinions, as would be the case if the discussion went beyond Church-sponsored schools. That is not to say that Catholic education is monolithic to the smallest detail, but simply that the Catholic position is that every subject taught be permeated with Christian piety.

As to general education, let it stand (as distinguished from special education) for "that part of a student's whole education which looks first of all to his life as a responsible human being and citizen."¹ It does not describe schooling in competency for some occupation, so much as training in manhood for societal life. Synonymous neither with universal education nor education in general, it is that definite and clear body of knowledge and attitudes of the greatest value to the greatest number.

Speaking in Washington, D. C. in February, 1951, a Van Dyke, Michigan, member of the American Federation of Teachers expressed the opinion publicly that the purpose of religious schools is not to educate but to instill a particular religious belief. The gentleman's identity is unimportant (save only to remove his sentiment from the "someone-has-said" category). His expressed view is extremely important, insofar as it may reflect faithfully the basic thinking of any number of Americans. It poses the problem of whether the idea of religious schools as catechetical drill grounds, as arsenals of dogma and other such mental constrictions, has so carried the day that the mission to educate in all things human which impels those religious bodies that conduct schools, is not only lost sight of but

¹*General Education in a Free Society*. Harvard Committee, Cambridge, Mass.: Harvard University Press, 1945, p. 51.

flatly denied when put forth? It would seem so. Ancient hopes and ancient proposals, if they be worth adhering to, should be worth explaining. What follows is largely conviction common as well to believers other than Catholics, so that educators of whatever allegiance are invited to see their case presented rather than opposed in these paragraphs, provided they are in any degree committed to the religious school.

In first place, it is true that a supernatural purpose is uppermost in any educative process under Catholic auspices. To deny it would be to deny the organizing principle of all works done in Christ's name. To God be the glory, whether in eating, drinking, mastering citizenship's demands, engaging in the lost art of memorizing mensuration tables, or conquering the subtleties of English prose. The difficulty arises in trying to convince a person that religion and cultured civic life are all the one when he happens to know beyond the need of inquiry that they are two (or three). Sunsets are not easily reported to the inhabitants of a kingdom of the blind, nor integral patterns of thought and action to a citizenry whose mental life has been atomized almost beyond repair. "Prayer is on the highway," says the Catholic mentality, "piety in the polling place, the justice of God in the violent rejection of restrictive covenants." And the answer comes back: "But no! Safety is on the highway, worthy citizenship in the polling place, good community relations in matters touching on place of residence. The school is the shrine that protects them all. Oh yes, and of course the churches, for those who identify themselves with organized religion." The difficulty of communicating ideas is apparent.

Perhaps much can be put down to a defective knowledge of history. There are some whose grasp of events past is limited to the progress of affairs in America since 1850 or so. They do not know, or care to know, of a tradition of Christian education in every skill and science and art since the day Christ ascended to His Father, of an even older Jewish schooling in ideas and written symbols in which that same Jesus

was trained; or knowing it, they may reject such education along with the religious belief that it was rooted in. What is known is the success of the American dream in the education of a free people. The fact that it has been accomplished, if not initially at least in good measure subsequently, apart from the influence of church and synagogue, is taken as proof enough that those bodies have lost whatever claim they might have had to educate the whole child. It is considered irrelevant to the question to propose that George Washington was not hampered in his surveying, his agriculture, strategy, or statesmanship by the fact that his earliest mentors were anxious that he should espouse the Church of England and be faithful to Christ for all his lifetime. His complete sympathy for Catholics, Jews, and unbelievers, his admirable synthesis of knowledge, his unquestionable technical competence, can not fairly be attributed to an educational system that had not yet come to birth. It is helpful to remember of Washington that as an individual he acquired a remarkable education while suffering a particular religious belief to be instilled in him (and the point is made minimally, embodying no unsupportable claims for his personal piety). He is one of the many whose intellectual formation was done in a religious context, to the broadening of appreciations as wide as the world is wide, and their heightening from heaven to humanity's depths. An encyclopedist, rationalist-educated America is not the America that came to birth.

Two hundred years have passed. Great matters have transpired in our nation. Political prosperity has been ours, with religion and morality as its indispensable supports. There are, and for years have been, some among us who rise to plead the cause of a break with all the past. The educational mother has nursed a healthy child, brought it to maturity, and is therefore to be destroyed. She is a threat, a reproach to the child's existence; old, useless, even doubtfully the mother. Once she kept the child in the thrall of infancy, but now her tyranny is at an end by reason of an inevitable process of maturing in the child. The supposi-

tion that morality can be maintained without religion is indulged among Americans without caution. We seem to be happy matricides who look for our reward from the despoiled offspring.

Might it not be that parent and child are deserving of equal honor if their essential recommendation be the same? The Catholic Church has no alternative but to think so. She does not have any word of reproach for the schools of all the people, who are united in their Americanism if not in their religious conviction, save only when odd educators in those schools (few enough, absolutely, but of great influence when they happen to be the teachers of teachers), presume that God is not. The schools maintained by all the people are a good solution for the nation's needs of an enlightened populace, one of which all can be proud. The Catholic Church likewise can see that American freedom guarantees what is essential Catholic power, namely the exercise of God's love in souls. Belief in Him is not crushed in our nation; little human effort is made in this country to stamp out the transmission of divine charity. Grateful for the opportunity to exercise a God-inspired right and obligation, Catholicity continues a tradition of education coeval with itself.

What is it that the Catholic school tries to do? It tries to make of the child, the adolescent a new man or woman in Christ. The work has been done by God "entitatively" at Holy Baptism, it is true, but all subsequent education is calculated to make the divine life within a human "operative." In infancy the child is first made, then made new, in quick succession. He is divinized shortly after he has achieved humanity. But whereas human nature asserts itself with every breath and bodily hunger and incipient learning operation, the life of grace gives no evidence whatever of its mysterious presence if it is not positively made to flower. It is a seed that can so be let die that almost nothing of it will remain. The long process of cultivation, on the other hand, results in a person who, because he has first been made holy, acts consistently in a holy manner. To resort to a gospel figure,

the yeast that is Christ makes of that dull dough, human nature, a bread that is even of texture, life-like, and firm.

While the process of being made a supernatural man is in progress, it is well to note, progress in becoming a man goes on apace. The greater presupposes the lesser, indeed, is impossible without it. There is, in the Catholic view, no such product envisioned as a devout cabbage, an emotional and intellectual zero given to prayer and a blind trust in the sustaining power of the Everlasting Arms. There is contemplated an interesting and well-informed person whose thoughts, judgments and actions are not easily distinguishable from those of Christ, divine personality and miracle alone excepted. An educated person (which in our day happens to connote a literate one), is looked for in the Catholic school graduate. An intelligent one as well, not in the sense that mental endowments can be sent soaring or even increased an iota beyond nature's gift, but with this connotation, that grace can so order the mind and its acquisitions unto prudence that the complete dullard is no more. These are high hopes and fond fancies, all of them, and certainly doomed to the category of folly or luxury except that Christ is believed to have outlined their achievement infallibly and, what is more, given the mandate.

An interesting question arises out of all that this education in Him means to be and accomplish. It is this: is the Catholic Church, by its maintenance of elementary and secondary schools, committed to the proposition that no one else is educating properly? Does the Church do more than simply attend to the religious needs of young Catholics, by issuing simultaneously a reproachful challenge to all who do not educate in precisely the same fashion? Yes, in the sense that the Church's existence and doctrine are a denial of all that is oppositely held (the very minimum to be accorded a sincere set of convictions). No, in the sense that in no other way can citizens share in the ends of education than in the Catholic way. The religious school is an instrument for the attainment of a set of legitimate

goals, goals felt necessary in conscience, by a particular people. The Catholic takes no delight in his oddness as such; the fact that he is exceptional is bound to make him exceptional, and that is no more a pleasant prospect for him than for any man. Yet he is kept from conformity to what is increasingly and erroneously referred to as the national pattern in education by the practical consideration that no other course but the religious school will help him achieve his life's destiny so well.

Take an ideal situation in non-religious education in order to see if the Catholic position remains valid. Let the student in this random example be not a Catholic, so that emotional overtones will not mar the picture. She is seventeen years of age, this young American, and is being faithfully reared in a Protestant congregation whose church she attends regularly in the company of her parents. She is a high school junior, and throughout eleven years of formal schooling has not been taught by one instructor materialist or skeptical in outlook. Religious by conviction, all of her teachers have inculcated spiritual values (including the supernatural and not humanistic only), without violating her conscience by ill-advised religious references. When they speak of Christianity, as necessarily they must in history, it is with perfect fidelity to history's record, and never in such a way as to identify it with a conception unsupportable in the light of scholarship. Similarly have they dealt with Judaism. The girl lives in good family surroundings, is guided to choose her companions well, and is inspired by her formal educators to noble purposes. Her religious knowledge grows commensurately all the while through her reading and church study. Her church conducts no secondary schools, nor do her parents regret the lack. They see their child achieving, by God's grace, the perfect synthesis of Christian womanhood that is their ideal, and are sincerely grateful to the nation which, through its schools, makes so much of this possible.

Now let the student be a Catholic in identical circumstances. Are her parents and the

Catholic Church dissatisfied with the picture equally as the Protestant parents and congregation are satisfied? Not by any means. They applaud and are proud of a nation that has done so much, but in the same breath of gratitude are moved to consider three things more.

First, is this ideal school situation one that can be fairly presumed to continue year after year? Second, is the girl achieving the *best possible* synthesis of Christian holiness and American goodness, of life temporal and life eternal, given the necessary disabilities of her mentors? And third, could she not be profiting by a positive and unequivocal communication of divine faith and trust and love in all the formative hours given to growth in human values? The good is acknowledged; the possibility of something better suggests itself immediately. In the light of its conscientious response to the threefold question, the Catholic family adopts a position that is neither contradictory nor insincere. It works hard and pays for a system of schools that approximate the ideal presented above, for the good of fellow citizens who register themselves satisfied therewith. It works hard and pays for a second system of schools that helps its children achieve more directly, more surely, more easily, goals that could conceivably be otherwise attained.

Now, all that is a theoretical discussion based on the premise that the Catholic school makes the most of its opportunities. The Catholic claim would ring hollow if, on the large scale or even the minute, it were not so. If, for example, a person consecrated to religion is habitually unjust whereas another not so committed is scrupulously fair, it is for religion a small advance. If prayers are said but prayer is not engaged in, if the lie is not hated nor dishonesty scorned while the image of the crucified Victim of all the sins of all men hangs in full view, if God is honored in lunchroom and gymnasium with the lips but not the heart, then the claims of Catholic schools are not only empty but hypocritical.

If, again, the delegates of parents in Catholic school work possess all speculative

knowledge and all charity but are out of touch with youth or adolescence to the degree that they share their riches badly, there should be change. What profit is there in bemoaning perpetually the breakdown of family life, thereby wasting time that could be devoted to healing the wounds? Christ and the student are both of the here and now, and the one is to be made the Other with a maximum of God-ordered efficiency and a minimum of human obstructionism and lament. It is a fact that there are mass media of communication educating more incessantly and thoroughly than the school every day the latter is in session and the many it is not. No question but that the school is only one factor in the formation of youthful character, skills, appreciations, ideals. To be sure, the parents are abdicating their traditional responsibilities of guidance and guardianship. The school is expected to be mother and father to the child, instructor in the ordinary amenities, social club, trade and business school, college preparatory institute, molder of lifetime convictions, enlightener concerning the mystery of human generation, matrix of active civic participation, and a host of things besides. The picture is all wrong. Very well. It is, however, the picture, and while present students must be educated to a saner way there is no school generation that can be allowed to go orphaned by cheerful default.

The child or adolescent who enters the Catholic school from the current American scene is the individual under consideration here. With all his eye-mindedness, self-assurance, brashness, and intellectual incuriosity, with his six, thirteen, or eighteen years of ingrained reliance on the conversational powers of silver certificate and specie, with his generous impulses and his frequently as yet untroubled feeling that to be an American and a Catholic are the most natural things in the world, he comes to the Catholic school. This claimant on the Church's best efforts has a right to be transformed into much more of Christ, into much less of his old, natural self. And the marvel is to be done in an eight or a four-year span, more heartily, in a twelve. It is small wonder

that the hardheaded realist, in the face of supernatural mystery, expresses surprise not when the system fails but when it works.

A word is surely in order here regarding the teacher in such a system. He or she (like all effective teachers), is a model before a mentor, an inspiration rather than a whip-lash; more than these, the Catholic teacher must be Christ at the front of the room so that Christ may come to be seated in every student desk. Whether priests, religious, or layfolk, teachers in Catholic schools are assumed constantly to be looking within themselves to discover the slightest substitution of leaking cisterns of their own manufacture for the fountains of living water they have been entrusted to transmit. The well-known failure of Christians to be as holy as they ought is at the root of all betrayal of the sacred magisterial trust.

No one gives what he does not possess. As the teacher is, in good part so shall his students be. They bear the impress of his mind and of the largeness of his heart. He gives God to them but inevitably channelizes the Divine Trinity through the amount of divinity resident in his own human person. If he prays and reflects on the divine Being, on the person of God's Son, on the importance of the students and of his mission among them, he will have much to share. If he does none of these things well, he will have nothing to share but the vocabulary of religion, the battles of dead heroes, the diction of soon to be forgotten masterpieces, the computation of quantities of transient value.

It is easy to grow grandiose and trite when one is both a Catholic and an educator. There is a temptation to be bewitched by one's own words because they describe dogmatic positions believed, in faith, to be irrefragable, and educational positions fancied, by some lapse of logic, to share an identical recommendation. Some fifty years ago a Catholic Scripture scholar made reference wryly in a preface, to those contemporaries of his who hurled anathemas at biblical research "from the safe harbors of dogmatic theology." There is a type of Catholic journalist, speaker, and preacher who is a

continual embarrassment to the Catholic educator. His transitions from the "ought" of Church schools to the happy conclusion, "And so they are," is terrifying in its simplicity and speed.

Catholic schools, like all schools everywhere, have numerous short-comings that money can mend. The fact that their staffs usually live commonly is an assurance both of full dedication to professional pursuits and of the less appetizing likelihood of a body of oral tradition in pedagogy which is a poor substitute for the fresh reconstruction of experience by each beginning teacher. Matters like the latter are not the greatest concern of Catholic educators, however. They can be altered whenever there prove need, and constantly are being so altered. The uppermost preoccupation must always be that Catholic schools remain faithful to the terms of their foundation, and in this no one can pass judgment on them except from the vantage-point of supernatural faith.

"All studies are to go forward in most strict league with religion," John Henry Newman once wrote in paraphrase of a papal letter, "that is, with the assumption of Catholic doctrine in their intrinsic treatment." This does not mean an excessive emphasis, a constant, over-anxious harping on the relationship of faith to secular teaching. It is not the same thing as an artificial interlarding of instruction with pious considerations, a discouraging attitude toward any line of investigation or inquiry which might appear to rub counter to accepted religious teaching. It is simply that, "Christianity and nothing short of it, must be made the element and principle of education. Where it has been laid as the first stone, and acknowledged as the governing spirit, it will take up into itself, assimilate, and give a character to literature and science.² A century has passed, but Newman's idea is not tortured when one adds, "a character to problem solving, to social studies, machine shop, team games, student government."

For the purpose of illustrating similarities

²Letter 3, *The Teamworth Reading Room*.

and differences in the same stroke, hear, briefly, a set of objectives for social studies in the elementary grades of a certain state (it happens to be Wyoming), which contain some of the highest sentiments a system without a religious mandate could hope to achieve:

Social studies instruction in the elementary grades should give the child knowledge and experiences which will enable him:

1. To gain a knowledge and appreciation of the historic, geographic and social backgrounds of our cultural heritage which bear upon present-day living.
2. To acquire habits and skills needed in assuming his responsibility in a social group.
3. To develop a wholesome personality that will enable him to lead a useful and happy life.
4. To cultivate an understanding of the principles of democracy and a loyalty to democratic ways of life.
5. To develop such fundamental social characteristics as tolerance, cooperation, critical judgment, responsibility, respect, loyalty, temperance, honesty, and other characteristics necessary for wholesome living.³

Now those are good goals. One should be proud to be a citizen in a republic where they are unashamedly put forth as education's proper business. They are confined to life on the earth, but they are by no means insensible to the claims of a life of the spirit. They speak of the student as one to be perfected in the way that a nation as such (through its teachers) is competent to perfect him. The Catholic educator should not hope to engage in school work without having such habits, skills, appreciations in mind as requisite for Catholic graduates. He does not say, "They are all right, but . . ." He says, "They are admirable goals and . . ." The "and" links this set of totally desirable objectives with an educational situation where a synthesis between them and revealed eternal truths can be achieved in the

³State of Wyoming, Department of Education, *Course of Study for Elementary Schools*. Cheyenne, 1948.

same classroom, within the same building and grounds, during the same school day. In the religious school, silences are not constitutionally imposed on the most critical questions of human existence. Educators speak of angels, protective tariffs, sin, and the Incarnation with an equal freedom. Without restraints the synthesis is attempted by the teacher. Synthesis of human and divine life, with all the learnings proper to both, is the thing hoped, prayed, and worked for in the life of the student in the Catholic school.

The Catholic educational scheme is a unity embracing two worlds. Its certainty that there is naught but the best in the one world gives it no automatic title to an achieved eminence in the other. One works hard for that and has no hesitation to confess temporary failure. It is the lurking possibility of success in both that makes the game worth the candle, that reduces to insignificance every obstacle and sets at naught every misconception. There is the constant danger that it will be taken for granted that because intentions are good, efforts at a synthesis of religion with life are adequately effective. The general presumption of aims and atmosphere as sufficient in themselves to contribute to a correlation of faith with knowledge, attitudes, and skills, is a false one. Catholic educators carry the heavy burden of having to be engaged constantly in the production of courses of study, text books and methodologies where the *new life* of grace is breathed into every number fact, land and water form, and predicate nominative. The perils of such a commitment are obvious. Truth is not served if a distortion of reality is presented as life's true picture, if every moment of the school day is made the vehicle or springboard of a view of life,

whilst all knowledge for its own sake is misprized. There must therefore be adequate provision for hours on end when nothing transpires but the solving of quadratic equations, or the making clear of the sins and shortcomings in the lives of Catholics, high and low, in sixteenth century Germany. Curriculum outlines need to be on their guard that full loyalty to a Catholic view be not made synonymous with a ghetto mentality. As the formal agency in the child's education, the school must accept from the first day of kindergarten its responsibility in the formation of "Christ-like citizens in an industrialized democracy." It must give to the child a clear concept of Christian society as a well-organized partnership dedicated to social justice and inspired by the charity and brotherhood of Christ. Every relationship within the classroom can, indeed, must be, an exemplification of this Christian order. If rightly taught, there need be no strain or "forced conversion" to religion in any branch of study at any level.

Something like one child in eleven in this country is in an elementary or secondary school conducted by the Catholic Church. A total of 112,000 teachers care for the estimated 700,000 in high schools and 2,800,000 in elementary in the current calendar year, a net increase of a million pupils since 1932-33. If that should mean an identical number of graduates holily good, men and women for whom bigotry has been sharply delineated as a vice, honest dealers, good citizens, kind neighbors, then the country is being well served. If it should mean anything less, then observers of the failure will have no words of censure to equal Christ's, who is believed the stern yet merciful Judge of the attempt.

Religion and the Public Schools

A SYMPOSIUM

The two articles of this symposium were first given at a recent meeting of the Bay Area Chapter of the Religious Education Association in Berkeley, California.

We congratulate this local chapter upon its work and its program and are indebted to the authors for preparing the material for publication.

—The Editorial Committee

I

The Dilemma OF THE PUBLIC SCHOOL EDUCATOR¹

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WE EDUCATORS are facing a dilemma with respect to the teaching of moral and spiritual values. In my judgment, it is not solely a dilemma of the public school educator but also one of the churchmen and of every American citizen.

The public school is democracy's outpost in America orienting youth in formal education which includes human values. It is the only institution in the United States whose job it is to serve children of all families, all faiths and non-faiths in terms of the orientation of the good life in a democracy. That is its charter. However, it is quite doubtful if the schools of the nation are living up to that expectation today. So far as I can observe, public school leaders would be the first to make this confession. They are caught in a dilemma that transcends their power of control and that handicaps them in their endeavor to serve the fundamental purposes of the American people.

The Nub of the Dilemma

What is this dilemma? On the one hand,

the educator is sensitive to the great need of the younger generation for ethical undergirding to sustain boys and girls during these years of confusion, adversity, and hot and cold wars. On the other hand, he recognizes the present-day inadequacy of the public school's services to meet that challenge.

There is no simple understanding of the grounds of this dilemma. They root deeply in American traditions. Let us trace briefly some of the strands of American history that have contributed to the inadequate moral and spiritual orientation of public education.

The public school, as we know it today, is a remote protege of the New England colonial school. It was a unique institution. It served an elemental kind of community life. However, more important is the fact that this school caught up the social imagination of the people in the colonies and planned its program accordingly. It expressed the will of a religion-centered society, for church interests dominated the New England community. The local school was a right arm of the church helping youth become literate in a New England culture that was religiously motivated. The school was headed by a

¹Based on a paper presented at a recent meeting of the Bay Area Religious Education Association, Berkeley, California.

clergyman, with a curriculum chiefly biblical, and served the people well.

In due time, a diversity of immigrant peoples entered this country representing a variety of religious ideologies and institutional loyalties. Confusion arose as to what religious emphasis should be continued in the classroom and as to who should control the school's purpose. More and more the controversy laid on the public school a burden it could not bear, namely how to reconcile the competitive educational purposes of the religious sects. Eventually, a division of interests was worked out. Two educational movements sprang up in the United States, one operated as a state school enterprise and the other as a church school system. Horace Mann, as much as any other individual, was responsible for the final emancipation of the public school from church control. It became an agent of the state sponsoring "secular" education, whereas the churches instituted "religious" education.

The Development of a Church School Movement

Each of these educational movements has, in succession, adopted three important positions. Let us look at the church's record. First there was the Sunday school. In a real sense the Sunday school undertook to pick up the religious purpose that motivated the New England public school and to carry it forward within the church. During an hour each week lay leaders accepted the job of helping the younger generation to become literate in religion. Youth received a measure of appreciation of their particular religious heritage. This Sunday school, generally speaking may be becoming more impotent rather than less so today in its endeavor to accomplish its purpose. Its leaders a century ago found their task easier to accomplish than do present-day teachers. Among other reasons the latter must compete with innumerable non-religious appeals to hold the interest of boys and girls.

The second important endeavor of the church to emphasize moral and spiritual values more effectively with youth was introduced with the rise of the week-day church school, sometimes referred to as the "released-

time" religious school. The first effort of this kind started forty years ago in Gary, Indiana. The practice spread rapidly and with much enthusiasm across the continent. Here in California we have a considerable number of school systems where the local board of education grants youngsters freedom to leave the school for an hour and a half each week to receive religious instruction in the church of their choice. This experiment was more thoroughly conceived and better directed than the older Sunday school. It provided trained teachers and a comprehensive program of instruction in an endeavor to undergird boys and girls with values that are intrinsic in the faith of their fathers.

More recently, the church-sponsored education movement has turned to another kind of activity to support youth. Not a few intelligent churchmen believe that, considering the avowed neutrality of the public schools with respect to the subject of religion, they should institute parochial schools. This practice follows as a natural consequence in the educational philosophy of Roman Catholics. A similar viewpoint is arising in Protestant circles. The Lutheran church, for example, is sensing a need for more parochial schools. In the city where I live the Episcopal Church is thinking seriously of setting up a secondary school under church auspices. Other Protestant denominations are weighing the advisability of breaking with the public school system and having their children come under the tutelage of church-sponsored day schools.

Here, then, are three historic efforts of the church to fulfill its mission of educating youth. It is assumed by their supporters that these church schools are necessary if youth would be strengthened morally and spiritually to live the good life.

The Development of a Public School Policy

When the state school system threw off completely the remaining vestiges of church control, it developed rapidly a thoroughgoing secular program. This program has passed through three stages of development. Its earliest services to youth concentrated upon the three R's. They summed up the core of public education. The main job was to

make youth literate in the American democratic tradition. The religious aspects of our way of life were omitted. Schoolmen left that to the churches. In this respect, public education departed from the philosophy of the New England colonial school.

A second experiment in state-controlled schools was introduced early in the present century. Educators began to sense that something important was lacking in their program. Boys and girls needed a new classroom emphasis to motivate them more adequately if they were to mature as bearers of the social responsibilities of citizenship. This concern was captured in what came to be known as character education. In other words, the teachers were urged to place greater store by the moral and spiritual values of personality. You will remember that the year-book of the National Education Association in 1927 stressed this theme.

W. W. Charters was character education's strongest spokesman for the schools of the nation. The appeal to literacy, or the three R's, was not enough. In his book, *The Teaching of Ideals*, based on what is known as a "traits" psychology, he presented a structured idealism which teachers should place at the center of their daily schedule. Although Hartshorne and May pointed out in their Character Education Inquiry that the teaching of ideals is far from a simple task and that better tested methods of school practice would be essential if rewarding outcomes were to be registered in the conduct of boys and girls, unquestionably the concern of teachers for building character was a distinct step forward in public school policy in this country.

A third stage in state education is emerging today. An increasing number of our educators are asking, "How can we enlist moral and spiritual values more effectively in our classrooms?" The bibliography at the close of this article indicates the wealth of resources that are being made available to us in this field. These materials document the concern that schoolmen have acquired in the last decade, introduced officially in the monograph of the Educational Policies Commission, *Moral and Spiritual Values in the*

Public Schools. No schoolman can afford to by-pass this statement if he would be informed in this subject.

There is also a responsibility resting upon the churchman to read it. He can scarcely talk intelligently about the public school's problem if he does not know how schoolmen are looking at the issue. If he comes to terms with their viewpoint he will need to recast his concept of secularism in the public school. For the school is stressing a relatively new increment in the nurture of youth. It is clearly akin to what some churches refer to as "religious" education. Notwithstanding this fact, the school's definition of its responsibility is still in the early stages of analysis.

The Dilemma Reframed

This brings us to the current scene — the situation in which we find ourselves today. The youth of our generation face it. They are caught between two movements in education, neither of which is yet clearly focused with respect to ways and means for implementing moral and spiritual values. Both the church school and the public school grant the imperative need of the younger generation for a grounding in values, but neither has achieved distinction in demonstrating how the task can be done. Meanwhile, youth are left somewhat unguided and illiterate in the area of the moral and spiritual. On the one hand, the rank and file of the public schools have not acquired the courage to make a clear break with their neutral tradition and to take a constructive stand on the subject of the moral and the spiritual. They fear adverse public opinion, particularly from church sources, and that they will be charged with meddling in the subject of religion. On the other hand the church has no convincing philosophy of moral and spiritual education or means for its implementation in contemporary life. These institutions, neither separately nor jointly, are meeting the fundamental needs of youth. This historical review reframes the situation in which the dilemma faces us this morning.

Five Basic Issues

Now, briefly, I would like to sum up what

I think are five of the basic issues in this dilemma.

The first issue,—these are not stated necessarily in order of importance,—religious illiteracy—is *the issue of the church's concern*. By church I mean here the voice of the organized faiths. The fundamental concern of the church is that the public school leaves our children religiously illiterate. Educators still by-pass the significance of religion as a basic aspect of our culture. Why we omit this subject, we schoolmen, it is unnecessary to recall here. It was included in the public school of colonial times, but not since that pattern of education was rejected. Incidentally, the school will recover this New England emphasis when teachers deal with the legitimate place of the forces of the Judaeo-Christian movement in the American way of life.

The church has an axe to grind when it says, in effect, "You schoolmen teach the first and second graders, for instance, about the firemen, the postmen, the police, and their institutions of service to the community, but you offer no comparable orientation about local churches and synagogues, what they represent in human service, and why they differ in certain respects. You must learn to teach religious and cultural differences for they are a dynamic element in our democracy. To slide by them as though you dare not mention them lest you offend someone is resorting to a convenient escape mechanism."

The public school will learn to "accept" religious differences and institutions will teach children to understand and respect them, when it clarifies its social responsibility. The omission of this subject in the public school chiefly accounts for the fact that parochial schools are springing up. They propose to put the religious aspects of our culture into the framework of everyday education, as the New England school did. That's the first issue, and I think the church has a legitimate criticism to place at the doors of the public school.

The second issue—Educational autonomy—is *the special concern of the public school*. It insists on maintaining its autonomy as the servant of a democratic society, a principle

not always respected by churchmen. Religious pressure groups frequently operate in the local community in an endeavor to control some elements of state education. There is a rash of these activities today. For instance, some clergy are pressing for released-time from the public school for religious programs that, educationally, are not well conceived; others are seeking state legislation making Bible-reading in the classroom mandatory; and still others are abetting the promotion of sectarian interests, Protestant or Catholic, on the part of public school teachers.

The public school must maintain its integrity as an educational institution serving the common needs of all the people in this country. It dare not be partisan. It must be free from the pressures and protected from the unreasonable charges that churchmen sometimes bring against it. A rather common attack, which is so unintelligent as to hardly bear mentioning, is that the public schools are godless. I commend for your reading an article by Harold C. Hunt, the Superintendent of the Chicago Public Schools, "Are the Public Schools Godless?", which you will find listed in the bibliography.

The third issue—the meanings of "religious" education and "secular" education—is *a problem between the church and the school in which both institutions have a stake*. These two terms are bandied about by our citizens without any regard for their functional references.

Let me venture to say, and I will not take time to support it, that "secular" and "religious" are not contrasting terms when applied to education. The concept "secular," as used in a state-church frame of reference, is a *legal* term. It implies an educational service for which the state, as independent of the church, is responsible. The "sacred" or "religious" in education is a *value* term. It refers to a quality that may characterize education under any auspices. It may and does qualify the best educational practices of church schools. There are also similar practices of boys and girls and teachers and administrators in the public schools. If experiences of this kind are not happening fre-

quently in every classroom, then that classroom is a block to democracy rather than a support of it. Wherever you find heart-searchings for truth, creative expressions of the inner life, and discoveries of meaningful values that undergird personal character, they are sacred—and, for some of us, religious—no matter whether the educational auspices is state or church. Let us not consider the concept "secular" as a moral reference covering this qualitative kind of experience.

The fourth issue—the what and how of teaching moral and spiritual values—resolves itself into two as I see it. It is *an issue facing the church and the public school alike*. First, what are moral and spiritual values? That's a very beautiful phrase which can cover a fairly substantial measure of ignorance. For some of us the Educational Policies Commission has not defined the terms satisfactorily. Its monograph sidesteps delicate analysis at this point. Read pages 29-30. It refers to the spiritual as a sentiment, which a religious educator could scarcely accept as adequate. Compare William C. Bower's analysis of the concepts, moral and spiritual, on pages 76 following in his book, *Moral and Spiritual Values in Education*.

A moral value, if I may venture a definition, is a meaningful quality of experience which a boy or girl may discover in the course of carrying on a legitimate activity, whether in the public school, the family, the club, the church, or among his peers on the playground. A moral value is inherent in any enriching activity that an individual may share, in any event, anywhere, any time, if he permits the best that is in him to rise to command the situation and to strengthen him for other activities that follow. The public school has no corner on moral values. Nor has the church school.

Spiritual values? A spiritual experience is moral in character. The moral and spiritual are of identical quality. A spiritual experience always involves a moral value. When a person elevates any moral experience so that it has, for him, a deeply moving inner significance and meaning, it becomes a spiritual experience. This more inclusive frame of reference, which is very important, is all that we

are justified in adding. Under this circumstance the spiritual event *may* lead a person to affirm that God is in and of the moral value he has experienced. It *may not* lead him to such an affirmation. A boy or girl does not need necessarily to be conscious of the Divine in order to share in His re-enforcement and to be possessed of a magnificent spiritual experience. The symbol "God" is secondary at times, though by no means unimportant. The quality of the spiritual, that is, the moral discovery, the values that undergird it, and the profound conviction that accompanies them are primary considerations in any event.

A teacher can, conceivably, help inspire a moral experience in a boy while he is learning arithmetic. But it is not the teaching of the skill that introduces the moral value. It is the plus that may accompany the teaching and learning. The moral is discovered in the social atmosphere that is generated in the pursuit of duty, the dedication to a task, the confidence in learning arithmetic, and in the sense of personal victory and self-respect that accompanies the conclusion of a difficult task well done. The most commonplace acts of the school day can become channels of moral values when teachers and pupils rise to their highest stature as creative persons. They become spiritual experiences on those rare occasions when the individual raises the inherent moral values of an experience to a level of transcendent significance that reinforces his inner life and life purpose.

The second phase of this issue facing the church and public school alike is how to teach moral and spiritual values. That is a "toughie." If you don't believe it, try it for an hour with your own boy. Attempt it with thirty pupils whom you don't know too intimately—thirty different personalities, no two of them reacting identically to the same situation, no two of them acquiring the same qualities of experience at any one moment, each member subject to constant changes of value-conditioning, either positively or negatively, during every moment of the day. How can a teacher grasp what is going on in the dynamics of the personality in thirty inter-related children with respect to self-understanding, meaningful experience, and com-

petency for living in a democracy? How can we teach values? We can scarcely fulfill that high calling by simply furnishing boys and girls with a verbalization of values. And yet that is the basis of some programs in our public and church schools.

The final issue—community-wide action—concerns every American citizen, you and me. The dilemma we are considering is not solely a challenge to the public school educator. This is also a dilemma of the churchman and of all Americans. There is no easy or simple way out of our educational predicament as a democratic people. However, we are not in a hopeless situation. There is action we can take to help resolve the conflict that engages us. One suggestion is to increase the number of conferences of schoolmen and churchmen.

A second suggestion is that parent-teacher associations break more freely from conventional programs and move in on such grave, controversial issues as we have been raising. There isn't a parent in the community, whose feelings for the well-being of his youngsters are strong, who would not welcome the opportunity to explore, under mature guidance, this subject of moral and spiritual values in education. Here is a "natural" for PTA's to dare to interrogate and to shape courageous educational opinion.

Likewise, the church should put first things

first in its educational conferences. Few considerations, if any, take precedence over the moral and spiritual dilemma we face. Where is it being investigated? What group is attempting to resolve it? How can churchmen meet this church obligation, irrespective of the nature of their particular parish programs, without cooperative meetings with public schoolmen? For this issue transcends any of our institutions and must be approached on a community-wide basis.

One more suggestion—I would like to see institutions like the School of Education at the University of California and local divinity schools co-sponsor summer workshops on the graduate school level, where educators representing responsibilities in church and state education would undertake substantial thinking about this subject. Their efforts might well eventuate in a joint agreement to try out a pilot-light project in a particular community where all the resources of all the agencies and all of the educators would be aligned in an endeavor to demonstrate how the moral and spiritual values of our times can be brought to focus upon the characters of boys and girls. Let's not be afraid of such a venture, and let's not wince as we face its difficulties. Rather, as dedicated men and women, let us resolve to work together in the interest of the most precious realities in all the wide world, the boys and girls whom we love.

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II

A Report on Teacher Attitudes REGARDING MORAL AND SPIRITUAL VALUES in Public Education¹

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IN 1951, DR. H. M. McPherson, City Superintendent of Schools, Napa, California appointed a Committee on Moral and Spiritual Values. It was composed of elementary, secondary and college teachers, this writer serving as its chairman. The committee functions on a permanent basis. One of its initial projects was to gather and evaluate teacher opinions and recommendations in the area of moral and spiritual education. This was done by way of a questionnaire, designed to make teachers think before replying; it was followed up by personal discussions and interviews. In our opinion it is one of the first projects of this kind encompassing an entire school system. Sixty-seven per cent of the teachers returned completed questionnaires, thus giving us an adequate percentage to permit evaluation.

Teachers Define Values and the Function of the School

We were happy to discover that teachers, as a group, were fully aware of the whole gamut of moral and spiritual values. Patriotism and citizenship were universally regarded as fundamental. Others listed, included: recognition of God, recognition of the dignity of man, understanding of the value of all religions, golden rule, fair play, brotherhood, mental and physical health, decent family relations, appreciation of art, music and literature, and others.

Ninety per cent of all teachers believe that the school should transmit moral values, 86% think greater emphasis should be placed on them by the school, 85% believe the school should transmit spiritual values as well, and

70% feel that the school should assume the responsibility for the transmission of these values.

In their self-analysis teachers became aware of the need for greater emphasis on these values. The lower percentage of those who would permit the school to assume full responsibility for these values is equally significant. It indicates the earnest belief of teachers—brought out in discussion—that the school has not the moral right to release parents, church and community of their share of responsibility. The churches and a good number of parents are meeting their responsibilities, but some parents are not. A further analysis revealed that the proportion of "yes" or "no" on the question of responsibility shapes up as follows: elementary: 50:50; secondary: 66:33; college: 85:15. This may mean that the *minimum* responsibility to be borne by the home and the community would range from equally shared responsibility in elementary school to 15% in college. Taking into consideration the receding influence of home, church and community during the years of pre-adolescence and adolescence, it throws into focus the need for more character building activities and examples, and for more guidance in high school and college. Transmission of knowledge is not enough on the higher levels. At no time, however, could the school assume full responsibility.

What Teachers Have Done So Far

Only 25% of the teachers stated that they had integrated moral and spiritual values in all their planning and activities, 37% were bewildered enough not to have given any answer, and 10% stated they had done nothing.

¹This paper was presented at a recent conference of the Bay Area Section of the R.E.A.

ing. The rest stated they had done something ranging all the way from the teaching of basic values to encouraging Sunday School attendance.

The reasons advanced by the teachers are significant: almost half of them never thought of it, others felt that directives should come from administration including a clear outline of the boundaries separating church and state, a number of teachers equated spiritual values with denominational doctrines which the school may not teach. (Hence, the lower percentage figures of those considering spiritual values the function of the school). Teachers were afraid of giving offense, unwittingly, to children or parents. Conclusions drawn from these replies may lead to certain definite actions: the problem should be brought to the attention of the teachers (thus Napa County conducted a pre-school institute on moral and spiritual values, with teachers, parents, community leaders and clergy participating. It was most successful). Definition of spiritual values should be given, the law should be explained, constant guidance should be provided and teachers should exchange ideas and receive in-service-training to acquire better knowledge of the values and techniques of transmitting them, they should be protected if they overstep boundaries accidentally, and community relations should be established to assure cooperation and a better understanding of the problems involved. (Napa County is now gathering case histories, examples how teachers have introduced these values in classroom situations. This should be done on a nation wide basis).

Practical Suggestions Offered by Teachers

Teachers seemed to have applied four criteria in evaluating the worth of an approach, namely: is it life centered and all embracing, permitting integration; is it direct rather than vicarious; does it present a continuous teaching situation; is it meaningful. Hence 91% felt that moral and spiritual values should be made part of everyday living, 81% held that teachers should point out the importance of religion and of religious observance irrespective of the child's particular faith, 77% favor integration in the curricu-

lum, 70% favor courses in ethics for high school and college (actually these would be courses in human living), 68% call for emphasis on art, music, literature. Only 26% favor non-denominational prayer which may easily become routine if taken out of the context of total living. Significantly, 92% believe that students should be taught about various religions. But of all the teachers 65% consider themselves too biased to undertake such teaching (biased in favor of their own faith), and 95% declare that they lack the necessary knowledge to undertake the teaching about religions.

Some Immediate Practical Steps

It appears that some practical steps may be taken immediately—

1. Institutes and conferences should be held widely to clarify issues and approaches.
2. Techniques and methods should be shared widely.
3. Teachers should be permitted to point out the importance of religion to their children and to state clearly that the school looks with favor upon the religious observances of the children within the framework of individual religious beliefs.
4. Teaching about religion may not be possible as yet, but in-service-training of teachers on the subject will meet a need and a request. Even if never taught, knowledge about a child's religion will be a great help to any teacher.
5. In-service-training in spiritual values and how to transmit them should be undertaken.
6. Teachers should be given guidance which requires above all that the boundaries set by law and by the ideal of the democratic school for all children should be clearly defined and constantly redefined. After all, no child may feel at any time that he is not equal.
7. Emphasis on humanities and on human living should be increased. Courses in these subjects may be a beginning, especially on the higher levels, considering that we shall lose these students fairly soon.
8. Guidance should be emphasized increas-

ingly on high levels. Observance of civic holidays may be a means.

9. Cooperation of school and church, home and community, and cooperative efforts of students themselves under faculty guidance should be emphasized.
10. Dedication to American ideals and to spiritual values on the part of teachers

and parents should serve as living example to set the framework without which no program can be carried out successfully.

The project undertaken by the Napa school system shows the concern and the deeply religious convictions of administrators and teachers.

A CRITIQUE

of

The Function of the Public Schools in Dealing With Religion

WILLIAM CLAYTON BOWER

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THIS REVIEW deals with one of the most important and at the same time difficult problems in contemporary American education. In the presence of the exigency in which American democracy is involved we are becoming poignantly aware of the unforeseen and unintended results of the exclusion of religion from the public schools, not only in the distortion of our cultural heritage, but in failing to make available one of the most important resources for personal and social living. Necessary and wise as the exclusion of the sectarian teaching of religion was, the problem has changed, and the earlier solution is no longer a satisfactory solution.

The inquiries of this study show that there is an urgent and growing conviction on the part of educators and religious leaders that religion functionally as distinguished from theologically understood should be an integral part of the education of the children and youth of the nation. But how, in the light of the sectarianism of religion in America, can this be achieved while still maintaining the separation of church and state?

The proposal of the Committee on Religion and Education of the American Council on Education is based upon a functional and historical approach, namely, that religion be made the subject of objective study when and as it appears in the cultural heritage—in literature, history, the social studies, and the arts, rather than taught with propagandist intent from the point of view of the theological or ecclesiastical interpretation of any sect.

This proposal, in the view of this reviewer, is pre-eminently sound not only educationally and legally, but religiously.

The purpose of this study was twofold:

(1) to ascertain from educational leaders primarily and also from religious leaders the state of opinion regarding the desirability and possibility of including the study of religion in the program of public education and (2) the state of existing practice in public schools in dealing with religion whether through avoiding the subject, relying upon extra-curricular activities, or the objective study of religion. These data are to be used as a basis for a judgment as to the advisability of further pursuance of the inquiry and for the setting up of experimental centers for the objective study of religion. The evidence makes it clear that the judgement on both points is affirmative.

There are several items in the study that call for special note and commendation:

1. The approach to the problem is on the basis of the demands of good general education rather than the desire of religious groups outside the school to have religion "taught" in the school.

2. The proposed experiment is based upon a factual exploration of felt needs and existing attempts to meet these needs by schools in various parts of the nation, rather than upon a preconceived program to be imposed upon the schools.

3. A clear and deep conviction regarding the necessity for the careful preparation of teachers for such an experiment, involving competent understanding of the function of religion in historical and contemporary culture and the ability to view and deal with religion objectively and on the basis of study rather than inculcation. The experiment will succeed or fail at this point.

4. A clear conviction that religion must be dealt with in its full-bodied content of differ-

ing beliefs and practices and structural organizations rather than on the basis of a barren and abstract generalized "minimum" on which all faiths and sects could agree.

5. The adoption of the formula "objective study of religion" instead of the formula, "teaching about religion," as earlier used by the Committee. "Teaching," both by its dictionary definition and traditional use, tends to connote transmission, inculcation, and indoctrination, whereas "study" connotes inquiry, active learning, and achievement and is much more in accord with the most significant trends of modern educational theory and practice.

The report correctly states that a program for developing moral and spiritual values cannot be regarded as a substitute for an appropriate consideration of religion in the school program. Though these two movements have much in common, they have different objectives, philosophies, and techniques. The discovery and development of moral and spiritual values is a more inclusive and fundamental approach of which the objective study of religion is only one phase. It is primarily concerned with the discovery of the potential moral and spiritual content of the growing person's experience in interacting with his natural, social, cultural, and cosmic world and the development of these potential values into actual and operative values as controls of personal and social experience. At the level of the revaluation of all the values involved in the process of liv-

ing, this movement is profoundly and openly religious. It includes the objective study of religion as one of the highest and most important forms of valutional experience and as an integral part of the cultural heritage. Its primary interest, however, is in the functioning of values in the life process rather than in a mere knowledge about these values as expressed in the great historic and contemporary forms of religion or in the other forms of valutional experience such as art, the social studies, social ethics, or science. Moreover, in the light of scientific tests, it is extremely critical of any hidden and unexamined assumption that knowledge about religion will carry over into actual experience and changed behavior. This reviewer cannot quite escape the conviction that some such assumption lies back of the manifestly great concern to introduce the objective study of religion into the schools. If so, this objective needs to be made explicit and the specific ways made clear by which the objective study of religion may become a vital factor in the interpretation and redirection of the experience of living persons rather than another academic discipline. Since a program of moral and spiritual values includes as one aspect of its procedure the objective study of religion as a phase of culture, it is clear that these two approaches have much in common and may well supplement each other in enriching contemporary American education at the point of its greatest need.

ABSTRACTS OF DOCTORAL DISSERTATIONS In Religious Education 1951-1952

Assembled by

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IT HAS BEEN very difficult this year to limit the number of abstracts of doctoral dissertations related to religious education which should be selected for publication. In addition to the thirty-four dissertations abstracted below, the titles are given of nine dissertations which were reported but have a rather remote relationship to religious education. These abstracts have been assembled through the cooperation of professors and students in twenty-one schools. They represent research completed between June 1951 and June 1952.

Persons interested in reviewing an entire dissertation may usually obtain it on inter-library loan from the library of the university or seminary granting the degree. Requests to review dissertations should *not* be addressed to this magazine or to the National Council of Churches.

As will be noticed the abstracts are arranged alphabetically.

ALESSI, VINCIE, *A Statement of Objectives for the Christian Education of Senior High Youth*. D.R.E., Eastern Baptist Theological Seminary, Philadelphia, Pennsylvania, 1952. 155 pages.

Sponsoring Committee: C. Adrian Heatton, Carl H. Morgan, William E. Powers.

Problem and Limits: To prepare a statement of objectives for the Christian education of senior high youth (grades ten, eleven, and twelve), which may be used in preparing curriculum and other written materials for this age group.

Procedure: 1. Examination and analysis of previous studies to determine the process of arriving at objectives.

2. A theoretical framework was developed which included a statement of theological concepts and beliefs, a psychology of learning, and a theory of personality.

3. A study was made of the psychology of senior high young people and the needs of this age group were carefully analyzed.

4. Categories from which the final objectives were formulated were derived from the theoretical framework.

Findings and Conclusions: 1. The theoretical framework and the psychology of senior high youth were used as a basis in setting up the objectives: (a) The theological concepts and beliefs served in the development of the breakdown of areas or categories under which objectives were stated. b) The two columns under which specific objectives were stated, namely, "Experiences" and "Desired Outcomes," were developed in keeping with the psychology of senior high youth and the field or "problems" theory of learning. (c) The self-concept theory of personality is involved in the objectives themselves as they give some idea as to how youth are to perceive their situations in the light of experiences given.

2. The objectives were analyzed in terms of attitudes, skills, and understandings to be achieved by the young people. It was discovered that some of the objectives included more than one of these categories. Of the 39 objectives developed, 12 were concerned with attitudes, 11 with skills, and 22 with understandings or knowledge.

3. The objectives were presented in the following manner: (a) the area or category; (b) the theological basis from which the area was selected; (c) the inclusive objective

pertaining to the area or category under consideration; (d) the experiences and desired outcomes.

ALLEN, LEROY BANKS, *An Examination of Experience in Student Life*. Ph.D., University of Chicago, Chicago, Illinois, 1952. 190 pages.

Sponsoring Committee: E. J. Chave, Ross Snyder, W. B. Blakemore.

Problem and Limits: To identify experiences which aid or hinder the growth of certain ideas, values, and concepts which in turn influence religious behavior of students; and to discover methods of studying and stimulating growth of moral and spiritual values within the college atmosphere. While not exhaustive or general, the study examines conditions which influence religious growth and personality development. It shows how moral and spiritual values may be discovered and variant patterns and degrees of attainment in these values may be modified.

Procedure: The author used a functional approach to the study and organized the data according to the ten areas of basic life experience as developed by E. J. Chave. Behavior situations within each of these ten areas were described and illustrated. Interpretation was made of moral and spiritual concepts, value potentials, and attainments in life philosophy.

Findings and Conclusions: Evaluations made by the author led to certain conclusions regarding the discovery and development of moral and spiritual values in a state tax-supported institution of higher learning: 1. Any interpretation of moral and spiritual values that will be useful in unifying and inspiring life on a college campus must be related to the background of concepts and practices of students and faculty.

2. These values are indigenous in the college atmosphere as in life processes and have to do with personal-social behavior or conduct.

3. These values are integral elements of a college curriculum transcending all forms of sectarian expressions.

4. Forces affecting and shaping these values may be positive or negative depending on different conditions and individual readi-

ness to meet them.

5. Each value has many different facets, and each value is possessed of many component elements. Growth in a single value may prove to be a means of stimulating growth in others.

6. In the study of these values, degrees or stages of growth or attainment are to be noted, which fact is highly important in both personal and group counseling of students.

7. Because of the inherent social quality of these values it is important that procedures provide opportunities for analysis of living situations rather than discussing and manipulation of abstract ideas.

8. Illustrations of individual and group behavior in varied relationships would seem to be the best method of studying moral and spiritual values at the present time.

ANSLEY, ELMER F., *The Educational Role of Parish Ministers in the Evangelical and Reformed Church*. Ph.D., Yale University, New Haven, Connecticut, 1951. 434 pages.

Sponsoring Committee: Paul H. Vieth, Hugh Hartshorne, Clarence P. Shedd.

Problem and Limits: Christian education must stand or fall on the quality of the educational work in the local parish, where the pastor is the principal factor. The study was limited to one denomination with an educational tradition; and to active pastors in parishes, as to their attitudes and work in relation to Sunday school, organizations, certain pastoral functions, and three typical areas of concern: evangelism, social action, and worship.

Procedure: Two kinds of material were used: historical data to sketch in the background of the present situation; and information from pastors about their work. A sampling of 200, approximating 11 per cent of the total number of ministers in the denomination, was used. These men completed a 14-page "report-form," which provided the basic information. Correlation of the data and a check of the sampling were made by recognized statistical methods.

Findings and Conclusions: 1. A definite interest and wide participation in work of

Christian education is generally characteristic of the pastors.

2. There is no clear or generally characteristic criticism of present day Christian education.

3. Respondents were virtually all committed to a democratic, educational approach to pupils and workers in the church.

4. Differences about the place of social emphasis in Christian education appeared in opinions, but relatively little in functioning. Little adventuring is being done.

5. There is interest in evangelism, and in development of homes, but little in the way of planned program.

6. All pastoral functions are conceived, by most pastors, to be educational in nature, but the conception of "educational" is generalized rather than specific.

7. Educational efforts are focused principally in the Sunday school, and this is patterned, with few exceptions, in a one-hour Sunday morning program.

8. The principal problems raised were: (a) the pressure of time; (b) limitations of vision, with pastors working hard, but often failing to see their work in perspective; (c) lack of venture, few working imaginatively; (d) vague definition of Christian education and its characteristic techniques; (e) too narrow a view by pastors of their responsibility for the whole educational experience of people; (f) many pastors have a "protective" rather than a "propulsive" view of education; (g) cost, in terms of time and vision, of the democratic processes to which these pastors are committed.

9. Needs for development include: (a) better development of lay training, both for conserving the pastors' time, and for the inherent educational values; (b) more time, for the pastor, and for the teaching situation; (c) an answer to hyper-individualism in a better approach to community educational impact; (d) a more experimental attitude among pastors, to develop leadership-values in the local parish; (e) a more constructive and less docile attitude toward conflicts of opinion.

BILLINSKY, JOHN MILTON, *An Inquiry into Procedure of Admissions of Students in Theological Schools*. Ed.D., Harvard University, Cambridge, Massachusetts, 1952.

Problem: Although there have been many improvements and innovations in theological education in recent years, e.g., four-year curriculum, required clinical training, required middle year pastorates, and others, the problem of standards and procedures for the admission of students to theological seminaries is still confused. This study investigates such problems as: the ministry as a profession versus a "call," the inability to agree on the nature of the theological curriculum, the lack of qualified teachers on theological faculties, the inability to attract into the ministry a better type of student, and most of all a complete lack of criteria for selection.

Findings: The following suggestions are based on the findings of the entire study.

The entrance standards as proposed by the American Association of Theological Schools should be revised and expanded to include all important factors pertinent to the selection of theological students.

The seminaries should be concerned more with the spirit of standards and less with the possibility of interpretation to suit their desire to have a large student body.

There is a definite need to create a committee, which would supervise selection and admission of students, and which would collect all pertinent data on admissions for the purpose of analysis and interpretation.

A standardized test on admissions should be prepared, and all who are interested in entering the ministry should be required to take such a test.

The seminaries should work out a satisfactory solution concerning the qualities of a theological student and consequently that of a minister.

There is an urgent need to examine carefully the place of the "call" in theological education, and to arrive at some satisfactory definition of its meaning and relevancy to the ministry.

The seminaries and the churches should come closer together, realizing that they

ought to supplement each other.

BUONO, JOHN WESLEY, *Common Elements in the Hymnals of the Major Protestant Denominations in America*. Ph.D., University of Pittsburgh, Pittsburgh, Pennsylvania, 1952. 447 pages.

Sponsoring Committee: Lawrence C. Little, T. M. Finney, R. S. Griswold, J. A. Nietz, W. F. Pinkerton.

Problem and Limits: An analytical and comparative study of the contents of 11 official hymnals used by the following 12 denominations having more than one million members: American Baptist Convention; National Baptist Convention of America; National Baptist Convention, U.S.A., Inc.; Southern Baptist Convention; Congregational-Christian; Disciples of Christ; Protestant Episcopal; Evangelical Lutheran Synodical Conference of North America (Missouri Synod); United Lutheran; African Methodist Episcopal; The Methodist Church; and the Presbyterian Church, U.S.A.

Findings and Conclusions: 1. The 11 hymnals contain 3,008 selections, classified under three categories: 2,789 hymns and songs; 37 ancient chants and canticles; 182 versicles and responses. Of this number, 23 selections are contained in every one of the hymnals and 241 in a majority. Selections appearing in only one hymnal number 1,866, or more than 62 per cent.

2. Authors and/or translators represented number 1,235. Fifty-two of these, each credited with 10 or more selections, produced a total of 1,197 hymns, or an average of 23 each. Isaac Watts wrote 120 of the hymns; Charles Wesley, 90; John Mason Neale, 55 originals and translations; and Catherine Winkworth, 98 translations.

3. Of the 1,947 regular tunes in the eleven hymnals, 194, or 10 per cent, are common to at least six of the hymnals. Of the 18 different "Amens" found in the same hymnals, Stainer's "Sevenfold Amen" and the "Dresden Double Amen" are common to the majority.

4. Exclusive of 336 tunes by anonymous composers, the 2,407 regular tunes have been composed, harmonized, arranged, or adapted

by 944 different composers, representing most of the civilized countries, races, occupations, religions, and cultures of the world.

5. The great majority of the hymns studied were produced after the Protestant Reformation. Only five per cent were written prior to A.D. 1500.

6. Aids to worship and liturgical material of different quantity and quality are included in all but one of the 11 hymnals.

7. Commonality and diversity are the distinguishing characteristics of the 11 selected hymnals. However, the common elements outnumber and outweigh the diversities and deficiencies. Modern hymnody seems to point in the direction of increasing commonality, ecumenicity, and catholicity. Christians are more united in their hymnody than in their theology or polity; yet theology is both consciously and unconsciously reflected in their hymnody. Modern hymns found in the later editions of the hymnals studied seem to reflect a more practical, ethical, and social viewpoint as contrasted with the doctrinal or controversial type of the earlier hymnals. Conceivably a common hymnal could be produced that should help unite the Church, unify local congregations, and stir Christian people to personal devotion and social action.

CANTONWINE, PAUL EVERETTE, *An Analysis of the Current Practices of Religious Education in Non-Denominational Schools*. Ph.D., University of Washington, Seattle, Washington, 1952. 186 pages.

Sponsoring Committee: John A. Barr, Edwin M. Draper, Curtis T. Williams.

Problem and Limits: A survey of the general trends, organization, administration, supervision, curriculum materials, methods of instruction, extracurricular activities, and legal status of existing practices of religious education as associated with various non-denominational schools of America.

Procedure: The normative-survey method was employed. The data were obtained from questionnaire replies from each state department, 45 non-denominational private schools, and 167 public schools. The respondent schools were from 38 states.

Findings and Conclusions: General Trends.

- (1) The cooperative effort of the church and school in the religious education of the child increased during the period 1900-1950.
- (2) During the same period a closer cooperation developed among the various religious denominations and faiths through a council of churches or an inter-faith committee for the development of a more effective religious education program in cooperation with the school.

Current Practices of Religious Education.

- (1) The programs of religious education were supervised and financed in the majority of instances by the same organizations instrumental in organizing the program.
- (2) The majority of the programs financed by the school or a council of churches employed teachers with more specialized training, used a greater variety of supplementary materials, and utilized a course of study more frequently than those programs financed by the independent effort of individual churches.
- (3) Approximately half of the respondent schools sponsored Hi-Y, Y-teens, or similar organizations as extracurricular activities in which a small percentage of the students participated.
- (4) The Bible was used as the only textbook in a large majority of the religious education classes of the questionnaire respondents. Some teachers used a syllabus in addition to the Bible.
- (5) Typical practices in the majority of released-time programs were that the parents were required to make written requests to the schools for releasing their children to participate in the religious education program, that the schools permitted the students to be excused for one hour to participate in these programs, and that the schools did not grant school credit for this Bible study.

Legal Status: (1) Three states prohibited all types of religious education. Seven additional states permitted their schools to participate in only one of the practices studied. Thirty-eight states permitted their schools to participate in two or more forms of religious education. (2) Seventeen states issued statements concerning the interpretation of the Supreme Court decision of March 8, 1948 on the *Illinois v. McCollum* case.

CHOW, TIMOTHY YU HSI, *A Comparison of Jesus and Confucius as Ethical Teachers.* Th.D., Boston University, Boston, Massachusetts, 1952. 317 pages.

Major Instructor: Donald M. Maynard.

Problem and Limits: To make a comparison of Jesus and Confucius as ethical teachers. Its significance lies in the fact that (1) both Jesus and Confucius are men of great influence in the formation of culture and history; (2) there is an increasing contact between the East and West; and (3) they are claimed to be great teachers.

Procedure: The historical method of research is employed. The writer takes advantage of the contributions made by many scholars in the Liberal Eschatological, and Form-historical schools. Close attention has also been paid to the research of Chinese scholars in regard to the historical value of ancient Chinese literature.

Findings and Conclusions: Both Palestine and China were at the crossroads in the times of Jesus and Confucius. There were many social injustices both in Palestine and in China. During their childhood, each was interested in religious matters.

In their lives, the two show a deep respect for God although in the life of Jesus there was more of a personal communion and fellowship with God. In their personalities, there are many similarities: such as serenity, sympathy, tenderness, purity, humility, unsurpassed wisdom, and authority.

To both Jesus and Confucius, man was of the utmost concern. While Jesus talked about love, Confucius talked about *jen*, which has frequently been translated as "love" or "benevolence." Both Jesus and Confucius emphasized motivation. Jesus emphasized forgiveness; Confucius taught reciprocity.

Both Jesus and Confucius taught humility, the value of sincerity and courage. Jesus laid much emphasis upon the kingdom of God. He spoke of the kingdom as something beyond history as well as in history. Confucius did not talk about the kingdom as a transcendent society but rather as an ideal society in this world. Both Jesus and Confucius realized the importance of family life. Con-

cerning the State, Jesus did not say much. He emphasized however, that obedience to God takes precedence over obedience to the State. Confucius, on the contrary, had much to say about the State. To Jesus, the ideal world was God-centered. Confucius spoke of the ideal world as "Ta Tung," or Grand Harmony, in which there will be no national boundaries; there will be mutual confidence and peaceful relations.

The methods of Jesus' and Confucius' teachings anticipated by centuries some sound modern educational principles. (1) They taught by personal, living example. (2) They had keen insight into the life motives of each disciple, recognizing in each his individual differences. (3) Jesus and Confucius applied the permissive method without excessive use of it. (4) They applied apperception in their teaching. (5) Both Jesus and Confucius realized the importance of activity. (6) Their teaching was always related to the life situation, the on-going experience of daily life with life motives and values.

DONCASTER, WILLIAM TRALL, JR.
Thaddeus Dod and the Pioneer Educational Efforts of the Presbyterian Church in Southwestern Pennsylvania. Ph.D., University of Pittsburgh, Pittsburgh, Pennsylvania, 1952. 217 pages.

Sponsoring Committee: Lawrence C. Little, Russell J. Furgason, John A. Neitz, William A. Yeager, Raymond F. Brittain, William Pinkerton.

Problem Limits: To trace the early history and the resulting growth of Presbyterianism in Southwestern Pennsylvania with particular emphasis on the life of Thaddeus Dod and his relationship with that movement. The study opens with a brief survey of Presbyterianism in Colonial America during the eighteenth century and closes with the year of Dod's death in 1793. Its primary concern is an historical study of the life and educational activities of Dod, with brief comparative accounts of his Presbyterian colleagues who were the first representative ministers of the Presbyterian denomination to locate to the west of the Allegheny mountains.

This account of Thaddeus Dod and the

pioneer educational efforts of the Presbyterian Church in Southwestern Pennsylvania during the last quarter of the eighteenth century is the study of a man who set his stamp indelibly upon the development of both religion and education in that territory.

Procedure: The study has utilized the historical method of research and the documentary-analytical technique. The study gives special attention to the early "log-cabin" schools and their claims for priority as the first school west of the Alleghenies to train young men for the Presbyterian ministry. Realizing that the account of the succession of the "log-cabin" schools is at variance with traditional views, the writer investigated the school controversy and has included original sources heretofore unused, and of sufficient value to re-open the question of priority for the schools.

Findings and Conclusions: 1. Wherever Presbyterians settled they took with them their characteristic interest in education. This factor, combined with the missionary spirit within the denomination, provided the impulse behind the establishment of the log-cabin schools. The denomination was able to maintain the standards which had been adopted for licensure and ordination as well as upholding the lofty demands of the church for an educated ministry.

2. The Dod school was the first of the "log-cabin" schools to be established west of the Alleghenies for the purpose of training young men for the Presbyterian ministry.

3. Dod was reputedly the most scholarly of his colleagues. An erudite scholar gifted with a mind that encompassed manifold interests and abilities, his life and labors became a significant and unique factor in the pioneer efforts of the Presbyterian Church in religion and education in Southwestern Pennsylvania.

DUEWEL, WESLEY, *Supervision of Field Work in American Protestant Theological Seminaries.* Ed.D., University of Cincinnati, Cincinnati, Ohio, 1952.

Sponsoring Committee: Dr. Johnson, Dr. Hendrickson, Dr. See.

Problem: (1) To survey field work supervision in theological education, (2) to de-

velop basic principles essential in adequate field work supervision, and (3) to point out major areas needing emphasis in field work supervision.

Procedure: This survey included all 96 member seminaries of the American Association of Theological Schools located within the United States. As an introductory step, a survey was made of the literature dealing with: (1) field work in theological education, (2) psychological and curricular principles underlying field work in professional education, and (3) supervision of student teaching in teacher education. On the basis of the information gained from these preliminary studies, a basic questionnaire was constructed, tested, revised, and sent to the 96 seminaries. Fifty-four of these seminaries and three centers for clinical training were visited by the writer in person. On the basis of the information gathered from the survey of literature and the survey of seminary practices, basic principles were developed for all major aspects of field work supervision in theological education. The practices revealed by the survey were compared with these basic principles, and suggestions were made relative to these seminary practices.

Conclusions: 1. Field work supervision has had a rapid but inadequate growth the past two decades. Some phases of supervision increased nearly 500 per cent in that time. However, little effort was made to assure a balanced sequence of activities, and almost half of the students had no supervised field work. Directors should give most of their time to supervision, and all faculty members should share to some extent in supervision. Orientation and placement procedures should be strengthened, evaluation of field work should be continuous, and supervisory visits and conferences should be frequent. A balanced sequence of field work activities should be planned.

2. Supervised field work has an inadequate role within the theological curriculum. Many seminaries benevolently tolerate field work as a means of financial support for the students. Many individual faculty members seem not to concede any vital educational function to field work, while at the other extreme some

exhibit an almost naive faith in its efficiency apart from extensive supervision, evaluation, or integration within the full seminary program. Cooperative faculty study of the functions of field work is needed.

3. Field work has not been closely integrated with other aspects of the curriculum. Integration needs to be cooperatively planned by the entire faculty, made a responsibility of each faculty member, and continuously evaluated.

4. There is need for new emphasis upon research in theological education. Almost no thorough investigation has been done. If the suggestions made in this study are to be adequately implemented, seminaries will need to engage in carefully planned research.

GANDY, SAMUEL LUCIUS, *A Study of a Functional Approach to Religion in Education on a College Campus.* Ph.D., University of Chicago, Chicago, Illinois, 1952. 247 pages.

Sponsoring Committee: Seward Hiltner, Ernest J. Chave, Bernard E. Meland.

Problem and Limits: To review and evaluate the present status of religion in higher education; to analyze critically functionalism as a philosophy and method in religious education; to indicate how functionalism recognizes and uses historical data, general theoretical developments, and traditional interpretations of religion, as well as its normative and evaluative characteristics; to analyze and evaluate a particular college situation in which the investigator has worked as director of religious activities for a period of eight years; to develop basic principles of operation from this functional approach so as to enlist the intelligent and sympathetic support of the administration, faculty, staff, and students in achieving related objectives.

Procedure: Casual and intensive observation, anecdotal records, interviews, classroom discussions, a course offering, and questionnaires constituted the method of procedure. The description of the 10 inter-related types of religious experiences as developed by Ernest J. Chave was used in analysis of the three-fold areas of personal-social adjustment for students, namely: program of studies, campus

activities, and off-campus activities. Illustrations of growth are given in each category, as well as descriptions of those situations which hinder religious development. Individual responses are recorded with an interpretation of how different factors affect different persons in personal-social living.

Findings and Conclusions: The outstanding conclusion is that spiritual values are emerging within the educative process and general campus living, but are often not identified as being religious or spiritual. The pervasive quality of religious living is made manifest to the degree that it becomes operative in the total climate of campus living. Functional analysis and identification can assist in clarifying religious goals and in exploring possibilities for enlarged religious growth in personal-social responses of students, faculty, and administration.

GANNES, ABRAHAM P., *Central Community Agencies for Jewish Education*. Ph.D., Dropsie College, Philadelphia, Pennsylvania, 1952. 300 pages.

Sponsoring Committee: Leo L. Honor, I. B. Berkson, A. A. Neuman.

Problem and Limits: To determine the forces which brought into existence central community agencies for Jewish education in 40 different communities within one generation; to analyze the changing conceptions and patterns of these agencies; to highlight their activities, achievements and problems; to describe the structure and organization, finances of central educational agencies; and to project a program for building a more adequate system of Jewish education.

Procedure: The following resources were used: community surveys and studies of Jewish education made since 1909; annual reports of the central educational agencies; the constitution and by-laws of 25 agencies; data gathered in questionnaires sent out by the author; minutes of meetings of educational agencies; reports and articles by leading educators and social workers; Information Bulletins issued by the American Association for Jewish Education; interviews with Jewish educators.

Findings and Conclusions: 1. The growth

of community organized Jewish education may be ascribed to two major forces: (a) the Jewish tradition of communal responsibility for the Jewish education of the children of the poor and the interpretation given to this concept of community responsibility by communal leaders, namely, that Jewish education cannot be treated as a problem of philanthropy but must be included on the basis of priority in the program of social services; (b) the development of Jewish community organizations and the gradual commitment to areas of social services other than philanthropy including Jewish education.

2. The prevailing pattern of organization and concept of the function of the central community educational agencies is that of "unity in diversity." The underlying idea of this concept is that the various elements in the community which share a positive attitude towards Judaism and Jewish life can continue to hold divergent points of view and yet act in common to foster the underlying unity of American Jewish life.

3. The central educational agencies engage in many activities among which the outstanding are: the setting up of educational standards, curriculum construction, textbook preparation, secondary education, and teacher education.

This study shows that Jewish education has gained a recognized position in organized Jewish community life and central community agencies for Jewish education are firmly established.

HALL, JAMES HERRICK, *Criteria for the Administration of Library Service in Christian Education in the Independent Autonomous Church at the Local Level*. Ed.D., George Washington University, Washington, D. C., 1950. 268 pages.

Sponsoring Committee: James Harold Fox, Bernice Herman Jarman, Blake Smith Root, Ralph Windsor Ruffner, Arthur Hoppe.

Problems and Limits: To (1) formulate and test basic hypotheses, (2) formulate and refine tentative criteria, and (3) develop and refine instruments to use these criteria.

Procedure: From a review of the literature on the historical development of church li-

brary administration tentative criteria were formulated. These criteria were revised and refined through consultations with educators, through the findings of preliminary and special questionnaires, and through normative survey interviews in 12 accredited library administration centers.

Findings and Conclusions: The basic hypotheses state that church library administration should (1) be characterized by principles and purposes consistent with sound public education practice, (2) provide a learning-teaching aids resource center in the local church, (3) enrich the secular purposes of public education by making spiritual resources available, (4) recognize the need for professional educational training for church library workers, (5) expand the curriculum of denominational colleges and seminaries to include courses and/or units on church library administration, and (6) employ additional techniques for further research hereupon.

The criteria deal with church library administration practices in Christian education areas of administrative planning and purposes, administrative management, administrative supervision, and administrative evaluation.

The tentative criteria state in brief that (1) sound public and Christian education purposes and principles should characterize church library service administration, (2) sound management practices should be used to improve the church library as a learning-teaching aids resource center, (3) administrative supervision based upon sound learning-teaching principles should be provided for the improvement of those serving and served by the church library, and (4) adequate provision should be made for the evaluation of church library services.

Detailed recommendations in each area of the criteria are provided from summaries of the evaluations of the consultants interviewed and from the data gathered from the respondents to the questionnaires.

HULICK, WILLIAM ALVIN, *Post-Seminary and Inservice Education of Clergymen in the Presbyterian Church, U.S.A.* Ph.D.,

University of Pittsburgh, Pittsburgh, Pennsylvania, 1952. 266 pages.

Sponsoring Committee: Lawrence C. Little, M. C. Elmer, J. A. Harbaugh, J. A. Nietz, W. F. Pinkerton.

Problems and Limits: The problem for which a solution was sought included the following elements: (a) the provisions for post-graduate and inservice education of its clergymen by the theological seminaries and other agencies of the Presbyterian Church, U.S.A.; (b) the types of efforts which Presbyterian clergymen are making to increase their own professional competence; (c) those elements which appeal to Presbyterian clergymen as the most desirable for post-seminary, inservice programs; and (d) the issues involved in the development of a program leading to the granting of a professional doctoral degree.

Procedure: The primary data were obtained from the literature analyzed and from a questionnaire based on the literature. The literature analyzed included (a) the catalogues and publications of the nine Presbyterian seminaries; (b) Parts I and II of the *Minutes of the General Assembly of the Presbyterian Church in the United States of America*, 1935 to 1950; (c) minutes of the Presbyterian Council on Theological Education; (d) minutes of the Biennial Meetings of the American Association of Theological Schools; and (e) relevant general studies of inservice education. The questionnaire was mailed to a representative sample of 640 Presbyterian clergymen and a selected sample of 120 outstanding clergymen chosen by eight seminaries from their graduates of 1940 through 1950. Replies were received from 322 of the representative sample and 75 of the seminary selectees.

Findings and Conclusions: 1. Seminary opportunities for professional improvement include only such extension activities as facilities and time allow beyond the post-graduate programs for advanced degrees.

2. The numerous conferences, institutes, seminars, and summer schools provided indicate the boards and agencies are alert, for the most part, to the needs of clergymen in the field.

3. Though nearly all the respondents indicated they are interested in professional improvements, those out of seminary from five to fifteen years are interested most. More interest in improvement than obtaining a degree was indicated, and most assistance was desired with the troublesome preaching duties.

4. Recent seminary graduates have similar interests and needs as the clergymen of the regular sample. However, they are five to one in favor of a post-seminary program leading to a professional doctoral degree as compared with two to one for the respondents of the regular sample.

5. Concern by many respondents was expressed that any professional doctoral degree have requirements and a name which commands respect as an earned degree and assures similar academic, professional, and social status with men who have achieved doctoral standing in related professions.

HUNTER, DAVID R., *Leadership and Group Productivity*. Ed.D., Harvard University, Cambridge, Massachusetts, 1952. 206 pages.

Sponsoring Committee: John B. Carroll, William H. Burton, Neal Gross.

Problem and Limits: A study of the comparative effects of group-centered and leader-centered methods in adult education. It tested three hypotheses: (1) Group-centered leadership will provide a desirable change in attitudes and opinions which will be significantly greater than change produced by leader-centered leadership; (2) the same kind of change will occur in terms of behavior and performance; (3) group-centered leadership will count for greater cohesiveness by providing a climate wherein members will be better able to differentiate between productivity potential and ego satisfaction potential.

Procedure: Twenty adult groups were organized in 20 Protestant Episcopal parishes for the purpose of studying the course *Successful Marriage and the Christian Church*, published by the Department of Christian Education of the Episcopal Church. The total number of people participating was 487.

The teaching was done by ten leaders, each leader teaching two groups, using leader-centered methods with one and group-centered methods with the other.

Tests consisted of an attitude test which grew naturally out of the course, a specially designed family inventory, and a sociometric test. All three tests were given at the beginning of the experiment and at the end, with the exception of the family inventory which was administered a second time one month after the close of the course. All tests were administered by the writer.

Findings and Conclusions: 1. An analysis of the results obtained from the attitude test revealed the test to be greatly dependent upon knowledge of subject matter. Both types of groups show a significant increase in scores. The leader-centered groups exceeded the others by a difference which was significant at the two per cent level.

2. Significant behavior gains were experienced by all except one of the group-centered groups, while only one leader-centered group had a similar increase.

3. The group structure hypothesis was sustained; seven of the ten group-centered groups obtained significant results; none of the leader-centered groups did so.

In this short term course there is no dramatic difference between the two methods of leadership in terms of subject matter returns. Group-centered methods are highly preferable in terms of behavior change and the development of a cohesive group structure.

INGLE, CLIFFORD, *The Army Chaplain as a Counselor*. D.R.E., Southwestern Baptist Theological Seminary, Fort Worth, Texas, 1951. 169 pages.

Sponsoring Committee: J. M. Price, W. L. House, J. N. Northcutt.

Problem and Limits: To set forth the work of the Army Chaplain in the realm of counseling; that is, to see the Chaplain, not as a sermonizer or military officer, but as a spiritual counselor. The study is important: (1) because of the seriousness of the soldier's spiritual needs; (2) the necessity that the Chaplain understand his position as a spiritual guide to military personnel; and (3) im-

portance of the spiritual contribution of religion to military efficiency.

Procedure: The main sources of material for the study are: published and unpublished materials which compose the bibliography; consultations by the author with approximately 75 Chaplains, other officers, and enlisted personnel from various branches of the army, and the author's personal experience as a Chaplain.

The first section of the thesis deals with the technical aspects of counseling. The second section presents the practical aspects of counseling as applied to various areas of the Chaplain's spiritual ministry.

Conclusion: The author points out that the office of the Chaplain is now more stabilized, more accepted, and better understood by both those in the armed services and by the general public than ever before. However, this present position of attainment has not come easily, as it has really amounted to a struggle for survival. The author concludes that the coming of modern tools of religious education, especially the emphasis on counseling, had much to do with the Chaplain's being seen more in the role of a counselor. The Chaplain is playing an ever-increasing role in the life of the servicemen.

KEMP, CHARLES FREDERICK, *The Role of the Religious Counselor in Colleges and Universities*. Ph.D., University of Nebraska, Lincoln, Nebraska, 1951. 198 pages.

Sponsoring Committee: Dean A. Worcester, Warren Baller, Walter K. Beggs, Winona Perry, George W. Rosenlof.

Problem and Procedure: This study traces the historical background of religious counseling on the college campus. It investigates the nature and extent of counseling now being done by religious workers, the areas in which they work, the techniques of guidance that they employ, the principles that guide their efforts, the training for counseling they have received and the training that is available. It compares the practices of four types of religious workers: pastors of churches with a student constituency, university Y.M.C.A. secretaries, university or denominational pas-

tors, and university chaplains or directors of religious activities. It includes an evaluation by professional psychologists and counselors who are also located on the campus.

Conclusions: The study reveals that almost all religious workers are functioning in this field to some extent, many very extensively. The problems brought to the attention of religious workers most frequently are religious problems and personal problems, while leadership guidance, guidance for those entering religious vocations, pre-marital guidance and vocational guidance are quite common. Guidance to foreign students, educational guidance, and leisure time guidance are done occasionally. The psychologists feel that the religious worker should specialize in religious problems and the guidance of those entering religious vocations, that he should be prepared to counsel occasionally in such fields as personal problems, pre-marital problems, and leadership guidance, but they would tend to disapprove of his attempting to provide educational and vocational guidance.

The interview is the primary technique being used by religious workers although some are experimenting with group guidance. Many of them make referrals to other counselors; only a few use psychological tests; very few use personnel records. There is no general agreement among either religious workers or psychologists as to what should be the basic principles to guide the religious counselor, but the study provides a survey and cross-section of the thinking of both groups on the principles of religious counseling.

The training that religious workers have had for counseling is varied and, in some cases, rather limited. Few have had special training. Both groups agree that the training ought to include basic theological education plus specialized training in counseling and guidance. Theological schools are well prepared to provide the former, but are limited in their facilities to provide the latter.

The study is concluded with a chapter on evaluation in which the author in the light of the findings, attempts to relate them to the practical work of the religious counselor with university students and to present recom-

mendations of steps he feels should be taken in the future.

LEONARD, DONALD L., *Fundamentalistic Christian Education: A Study of the Gospel Light Lesson Materials*. Ph.D., Yale University, 1953. 381 pages.

Sponsoring Committee: Paul H. Vieth, Hugh Hartshorne, Randolph C. Miller.

Problem and Procedure: The growth of the Christian education movement and dissatisfaction with existing materials have brought about the preparation of non-denominational lessons. One such series is that published by the Gospel Light Press. This dissertation is a study of these lessons which are prepared for use in the Sunday School.

This study includes an examination and evaluation of all the printed materials of the Gospel Light Lessons. They have been studied in light of their objectives; their views concerning the use and theory of the Bible; their interpretation of God, revelation, Christ, man, sin, faith, salvation and the Holy Spirit; and their concept of the Christian life.

These lessons have been issued admittedly under the banner of Protestant fundamentalism. At the same time their sales have been promoted in churches of many types. This study evaluates them for use by non-fundamentalist churches. These lessons have been evaluated in the light of the group-thinking and the findings of the Division of Christian Education, National Council of Churches, and its predecessor, and in keeping with the statements made and positions taken by leaders in this field sharing its point of view.

Findings and Conclusions: This study reveals that the Gospel lessons (1) promote the cause of fundamentalism and carry out the purpose for which they were intended; (2) promote a type of religious isolationism which leads the pupils to be suspicious of biblical critics, the public schools, social agencies, and all who might be classed as liberals; (3) are non-denominational and therefore lack any provision for education in missions, world evangelism, and the history, polity, and doctrinal emphases of the denominations using them; (4) are more concerned with the world to come than with the

present life, with great emphasis on prophecy and the necessity for preparing one's self for the Lord's return; (5) overwork the issue of science and religion, accepting and rejecting as best suits the writer's purpose; (6) neglect such issues as communism, the use of force, racial discrimination and other social and economic problems as well as the ecumenical movement; (7) lead the pupil to a view of the Bible which approaches bibliolatry but fails to develop a true understanding and appreciation of the Bible and the ability to use it in daily living; (8) do not cover the entire Bible as claimed by the editors; (9) overlook the growth of the individual and present concepts which the pupil is not able to comprehend; (10) lead to pessimism; (11) engender dogmatism, and (12) are not up to date in spite of recent revisions. When viewed as a whole these lessons constitute a vigorous program for fundamentalism rather than an educational program which is concerned with growing persons. The material is entirely content-centered and as such cannot be considered adequate for a program of Christian education which is designed to promote the religious growth of individuals.

LEVITATS, ISAAC, *Jewish Boards of Education in America*. Ed.D., Syracuse University, Syracuse, New York, 1952. 320 pages.

Sponsoring Committee: Robert S. Fisk, Harry S. Ganders, Richard Lonsdale.

Problem and Limits: To trace the history, legal status, organization, and functions of boards of Jewish elementary and high schools as well as Bureaus of Jewish Education; to develop principles and outline best practices for such boards.

Procedure: Questionnaires on organization were sent to all Jewish schools and Bureaus; 520, or 24.9 per cent, replies were received from the former. Another detailed questionnaire on operation yielded 87 replies. Minutes of school and Bureau boards, constitutions, reports and other documents, as well as a wide variety of printed literature were studied.

Findings and Conclusions: Eighty-eight per

cent of the schools that reported had either a board or some sort of lay committee governing it. The mean number of members of these boards was 15. Ten of them were men, 5 women; 8 had children in a Jewish school; 13 were appointed and only 2 were elected or volunteers. Members were chosen for one year and served for 3.4 years. The median age was 44 years, median income \$8,704.00, 69 per cent were born in the United States, 27 per cent were house wives, 25 per cent in trade, 17 per cent in industry, 60 per cent had a college education, 73 per cent a Hebraic education, and 22 per cent attended Sunday school only.

The school boards met once a month in the school in the evening for about two hours. The principal was present at these meetings, the teachers were not. Business management was the major item on the agenda, curricular matters came next.

The author presents nineteen principles on Jewish school administration that are based on the functional point of view which conceives administration as a tool or service to facilitate instructional purposes and an integrated outlook on Jewish life which seeks to foster the common elements uniting the diversified Jewish groups.

The best practices recommended to Jewish school boards are in general those prevailing in the better Jewish schools, except that the existing practice of appointment of board members by the president of the organization is considered a hindrance and election is recommended.

MANALAYSAY, REUBEN G., *A Study of Seventh-Day Adventist Secondary Schools in the United States*. Ed.D., Indiana University, Bloomington, Indiana, 1951.

Sponsoring Committee: Christian W. Jung, Raleigh W. Holmstedt, Arthur Hoppe.

Problem: 1. To draw a comprehensive picture of present-day Seventh-day Adventist secondary schools in the United States. This will include (a) the vital statistics concerning Seventh-day Adventist secondary schools; (b) the historical background of the system of education of Seventh-day Adventists; (c) the stated aims underlying the philosophy of

Seventh-day Adventist schools; and (d) the means employed by the schools for achieving the stated aims.

2. To determine how closely the Seventh-day Adventist secondary schools approach the objectives of Christian education as stated or implied in the books accepted by them as the "blueprint" of Christian education. The principal assumption which will be recognized in the discussion is that the writings of Mrs. E. G. White on education constitute the pattern of Christian education for the Seventh-day Adventist schools.

Procedure: The data for this study were obtained from the following sources: (1) the summaries of the academies' closing reports to the Department of Education, General Conference of Seventh-day Adventists; (2) the 1950 *Yearbook of the Seventh-day Adventist Denomination*; (3) the school publications of the Seventh-day Adventist secondary schools; (4) the publications of the Seventh-day Adventists, such as Mrs. E. G. White's *Education, Counsels to Teachers, Students, and Parents* and *Fundamentals of Christian Education*, and the church paper, *Review and Herald*; (5) a questionnaire sent to the principals of the Seventh-day Adventist secondary schools in the United States; (6) personal interviews and letters of communication with the principals and teachers; (7) personal interviews and letters of communication with the educational leaders of the Seventh-day Adventist denomination.

Conclusions: 1. The educational objectives of the Seventh-day Adventist secondary schools in the United States were in complete agreement with the educational objectives of the church. However, there seemed to be a lack of organization, definiteness, and clarity in the way the schools expressed these objectives in their school publications.

2. The academies contributed to the intellectual development and to the development of Christian character through various activities, principally religious activities. The program of social activities of the secondary schools contributed to the social development of their students.

3. Subjects that were highly recommended by the church, such as the teaching of agri-

culture, physical education, physiology, hygiene, art, voice culture, bookkeeping and trades, were not given as much emphasis as the other subjects; neither were these subjects given as much consideration in the curriculum as expected by the church. The program of studies of the secondary schools was similar to that of the public secondary schools with the exception that it included the teaching of Bible.

4. The objectives of the academies did not place emphasis on college preparation, whereas 70 percent of their graduates indicated definite plans for going to college.

5. There appeared to be a lack of full understanding of the denomination's "pattern" of Christian education among the faculty personnel.

6. The faculty personnel of the Seventh-day Adventist academies had the qualifications and experience required by their profession. They engaged in the religious, social, physical, and work program activities of the school, although not all of them participated actively. There appeared to be a very close relationship between the teachers and the students of the secondary schools.

7. The secondary schools did not meet the standards of ideal location in the denomination for its schools.

MOBERG, DAVID O., *Religion and Personal Adjustment in Old Age: A Study of Some Aspects of the Christian Religion in Relation to Personal Adjustment of the Aged in Institutions*. Ph.D., University of Minnesota, Minneapolis, Minnesota, 1952. 167 pages.

Thesis Committee: F. Stuart Chapin, Elio D. Monachesi, Tom Jones, Charles Bird.

Problem and Limits: The relationship between the religion of the aged and their personal adjustment. The 219 subjects of the study were aged 65 or over and were residents of five homes for the aged and two similar institutions.

Procedure: A questionnaire dealing with the background, present circumstances, religious experiences and beliefs, and personal adjustment as measured by the Burgess-Cavan-Havighurst Attitudes Inventory was

completed for each of the subjects. A "religious activities score" and a "religious beliefs score" was constructed to summarize the religious activities and beliefs for each person.

A series of *ex post facto* experimental designs tested various hypotheses subsidiary to the major problem of the study. Experimental and control groups were equated by the pairing of individuals so that matched persons in the two groups were alike with respect to as many control variables as possible, but different with respect to the aspect of religion which was the subject of the specific design. Differences in personal adjustment between the two groups were then statistically analyzed. Seven case studies of deviant individuals supplemented the statistical analysis.

Findings and Conclusions: 1. Increasing the precision of matching church members with non-members on the basis of background and personal characteristics removed initial differences in personal adjustment between the two groups.

2. Religious activities scores and personal adjustment scores of the 219 subjects correlated highly (.593). Statistically significant differences in personal adjustment favored persons with high religious activities scores (indicating much religious activity in the past and present) over those with low scores.

3. Statistically significant differences in personal adjustment favoring former church leaders over persons who did not indicate ever having been leaders in the church were found when the groups were matched individually.

4. Persons who held closely to orthodox or conservative Christian beliefs about the future, prayer, sin, the Bible, and Jesus Christ were found to have personal adjustment scores statistically significantly higher than those who did not adhere closely to such beliefs.

It was concluded that religion is one of many important factors related to personal adjustment in old age. Church membership is related to personal adjustment in old age in this group because it is correlated with religious beliefs and activities which were found

to be truly significant aspects of religion associated with good personal adjustment in old age.

OWEN, MARGARET RICHARDS. *A Philosophy for Christian Family Life.* Ph.D., Union Theological Seminary, New York, New York, 1952.

Problem: To arrive at guiding principles in a Protestant philosophy for Christian family life and to indicate their implications for mission policy and practice.

Procedure: The principles are based upon a study of the Protestant heritage relating to the family, taking into account present knowledge coming from the fields of anthropology, sociology, and psychology.

Conclusions: 1. *Christianity and the Family.* Christianity is pro-familistic. Christian marriage is formed by mutual consent. The husband-wife relationship is one of equality and is central, and also has precedence over other family relationships. Christianity recognizes as basic functions of marriage, meeting the physical and emotional needs of the family. Marriage is the most stable institution in human society. Christianity holds before mankind the ideal of monogamy, but would not absolutely deny church membership to those who are not partners in a monogamous marriage. 2. *Respect for Personality.* Respect for personality is the highest value, based upon the conviction that human life is of divine origin and therefore sacred. The church feels compelled to correct abuses which violate personality. Respect for personality must be expressed in social action as well as in work with individuals; it implies belief in the democratic ideal and process. 3. *The Church and Family Life.* The Christian church and the Christian family are interdependent for passing upon and passing on the Christian heritage, tradition, and culture. The Christian home is the church's major resource and agent in the development of Christian character where Christian attitudes are caught as well as taught; an example of faith in action, the best place for the process of integrating conflicting values and standards. The church must give counselling and guidance. 4. *The*

Protestant Position. Protestantism approves the control of the functions of marriage (e.g., planned parenthood) but may or may not approve a rejection of function. It does not condemn involuntary inability to fulfill the functions (e.g., inability to have children). Protestant marriage, while sacramental in character, is recognized as a civil contract. Protestantism abides by civil legislation where it does not violate Christian principles. It does not advocate divorce, but believes generally it should not be made impossible. Mixed marriages are not prohibited but questioned because of the additional strains such marriages must face. 5. *The Christian Ideal and Its Practice.* In the Christian tradition the ideal is often above actual attainment. That does not make the ideal less valid, nor does it make the lack of attainment a bar to Christian fellowship. The Christian ideal is constantly held even though it, too, is subject to the principles of flexibility and adaptability.

In the light of the Christian ideal every culture is subject to moral judgment, and all ideas, traditions, and customs to review, revision, or rejection.

RIGDON, RAYMOND M. *An Investigation of Lay Leadership Education in Southern Baptist Churches.* Th.D., Southern Baptist Theological Seminary, Louisville, Kentucky, 1952. 188 pages.

Sponsoring Committee: Gaines S. Dobbs, Findley F. Edge, Wayne Oates, Charles B. McGlon, Vernon L. Stanfield.

Problem and Limits: To what extent is the Southern Baptist Sunday School leadership training program based upon sound principles of leadership education? Evaluated in the study was the Sunday School leadership training program which the Sunday School Board of the Southern Baptist Convention recommends for use in the churches of its constituency. The investigation was limited to three major areas of printed materials, which, in the judgment of the program's director, present a valid and a complete picture of the Sunday School leadership training program. These printed materials, all of which were published by the Baptist Sunday School

Board, are: free literature, which describes the program, the ten latest volumes of the Sunday school leadership magazine, *The Builder*, and the 66 books in the Training Course for Sunday School Workers.

Procedure: The investigator constructed an instrument of evaluation for use in testing the training program. This instrument was based on careful research of the published findings of several authorities in the field of leadership education.

This instrument of evaluation was subsequently applied to the leadership training program under investigation.

Findings and Conclusions: 1. The simplicity of the training course credit requirements contributes significantly to the wide popularity and the general effectiveness of the courses.

2. The plan and the suggested procedures for the weekly officers and teachers' meeting contain several valuable features of a regular inservice training program.

3. Inadequate attention is given to the discovery and the enlistment of Sunday School leaders and, also, to individual differences among leaders in training.

4. The program is grounded in a piecemeal, often self-contradictory, educational philosophy.

5. The total effectiveness of the program is limited by the absence of consistent, effective plans for evaluating the results of leadership training in the lives of the leaders and the work of the church.

The outstanding conclusion is that this leadership training program is influenced significantly by the popular educational philosophy of an earlier period. Several modifications in the program have been made to bring it in line with later findings which bear upon leadership education. For the most part, however, these modifications have been made in a piecemeal fashion without careful regard for the total program.

PILCH, JUDAH, *The Heder Metukan*. Ph.D., Dropsie College, Philadelphia, Pennsylvania, 1952.

Sponsoring Committee: I. B. Berkson, Leo L. Honor, I. Efros.

Problem and Limits: The author has endeavored to analyze: (1) the political, economic, and socio-cultural conditions of Jewish life in Eastern Europe in the last two decades of the nineteenth century and to ascertain to what extent the rise of the movement of Jewish nationalism and the formulation of the philosophy of Jewish cultural relations were influenced by them; (2) the impact of the philosophy of Jewish nationalism and cultural awakening on Jewish educational theory and practice and the change that occurred during the period in schools other than the traditional Heder; (3) the educational philosophy of the early pioneers of the new, modern school; (4) the scope and nature of the Heder Metukan (The Modern Hebrew School of the late nineteenth and early twentieth centuries).

Procedure: A careful study of the Jewish history and traditions in Russia and Poland of the nineteenth century, projected against the background of the period; special examination of primary sources bearing on the educational system of the time; an examination of the minutes, reports, and documents of Jewish educational societies and individual schools; study of the writings of the Jewish journalists of the period bearing on cultural and educational issues; an investigation into the primary sources, bearing on the rise, organization, structure, and development of the Heder Metukan.

Findings and Conclusions: 1. The Heder Metukan brought about the modernization of Jewish education.

2. The rise of the Heder Metukan resulted in the following important changes which metamorphosed Jewish education: (a) introduction of new methods of instruction; (b) scientific classification of pupils; (c) new text books and literature for children; (d) extra-curricular activities; (e) introduction of some general subjects, taught in Hebrew, as an integral part of the curriculum.

3. The Heder Metukan established the right of girls to Jewish education equal to that of boys.

4. The Heder Metukan fostered the organization of teachers' training courses and the development of a pedagogic literature.

5. The Heder Metukan emphasized the study of Hebrew as a living language.

RAND, EARL W., *An Analysis of the Boards of Control of a Group of Selected Negro Protestant Church-Related Colleges*. Ed.D., Indiana University, Bloomington, Indiana, 1952. 169 pages.

Sponsoring Committee: R. W. Holmstedt, I. Owen Foster, H. T. Batchelder, W. H. Fox.

Problem and Limits: To analyze the boards of control of 12 Negro Protestant church-related colleges in order to provide a descriptive analysis of their organization, structural pattern, and basic functions. In addition, an attempt was made to determine to what extent variations in the latter factors tend to influence their operations.

Procedure: The sample of institutions for this study was taken from a group of 25 colleges listed in the 1950-1951 edition, *Education Directory*, Part III, "Higher Education" of the United States Office of Education. The criteria used in the selection were: (1) the institution was church supported, (2) the institution was recognized as an "A" rated college by the regional accrediting agency, or it was considered to be an outstanding college representing one of the church fellowships, and (3) the major portion of the enrollment was pursuing undergraduate courses. The primary data for the study were secured by a visit to each of the colleges and an interview with the president of the college or his representative and the recording of the data in an interviewer's guide prepared for the purpose by the investigator. Following analysis, an overall appraisal of the boards of control (as a group) and their relationship to the institutions and their operation was made in terms of the established principles.

Findings and Conclusions: The machinery for selection of board members does not allow for sufficient participation by the church fellowships supporting the colleges, and the tendency is steadily moving toward self-perpetuation. Church membership is a requirement for board membership in a majority of the institutions. Men dominate each

of the boards investigated with the exception of the college for women. Professional and religious workers (especially ministers) dominate the occupational groups on the boards. The mean size of the boards is 21 members. The length of term and system of rotation of board members are not in harmony with what is considered to be desirable. The only avenue available for communication with the boards by the faculty and students in most of the institutions is the president of the college. Board members contribute very little financial aid toward the operation of the colleges.

The outstanding conclusion is that, by-and-large, boards of control of Negro church colleges in the United States are structurally organized and function in a similar manner as do the boards of control of white church colleges.

RODRIGUEZ, OSCAR, *A Proposal for a Church Program of Education for Family Living in Puerto Rico*. Ed.D., Columbia University, New York, New York, 1952.

Sponsoring Committee: Robert B. Raup, Helen Judy-Bond, Frank W. Herriott.

Problem: This project seeks to analyze the needs confronted by the Puerto Rican family and how the Evangelical Churches of the Island may assist in formulating a workable solution. It brings to focus the sociological climate in which the family in Puerto Rico ventures to subsist in the face of characteristic elements that permeate the culture.

Procedure: A study was made of various plans for family life education now in operation in the United States. Principles and objectives of Christian education were considered in the light of the most generally accepted educational philosophy as they apply to the Puerto Rican situation. The Christian philosophy that sees in the individual, potential values which are operative in his personality, is at the root of the social approach envisioned in the plan. The family has been conceived as a fellowship and the home as an adequate abode where the well-being of one becomes the concern of all.

In this domestic relationship, religion was taken to mean an on-going experience that

exhibits the Christian moral values in every personal and inter-personal relationship. Worship is interpreted as a way of living our religion so that it honors God, inspires others, and enriches the life of the individual.

Conclusions: Some recommendations grew out of the findings. The following are basic proposals: 1. Organizational recommendations: (a) Set up a national Project Commission for Family Life Education including the various denominations in the Island. (b) Create a denominational Department for Family Life Education. (c) Through all the suggested media, try to create a healthy attitude in the interest of family life as a spiritual service that finds expression in raising the living standards and improving the inter-family relationships.

The project must function as a tool in the hands of church leaders and heads of families. It should be flexible to become effective; it should be adaptable to become creative; it should be democratic to become operative; and it should be Christian to become a happy experience.

SARGENT, EDWARD H. JR., *Religious Knowledge of High School Seniors*. Ph.D., Cornell University, Ithaca, New York, 1952. 150 pages.

Sponsoring Committee: Clyde B. Moore, Lloyd H. Elliott, Frederick H. Sturz, Stanley Ahmann.

Problem and Limits: To show just what information a group of high school students had concerning the three major faiths found in the United States today. The study was limited to the senior class of one school.

Procedure: After securing the approval of the Superintendent of the Ithaca Public Schools, a committee of three consultants was set up who were members of the clergy of the three major religious sects. An instrument of 40 matching questions was approved by the committee, consisting of ten basic questions for each of three categories, Catholicism, Judaism, Protestantism, and ten general questions basic to all of the three religions mentioned. A total of 206 students out of a possible total of 239 took the test.

Findings and Conclusions: 1. Assuming

the instrument consists of basic questions, there is a considerable void in the religious knowledge of the 206 students in all four of the areas that make up the instrument. The means for the 206 students were:

- 13.1 correct answers for the total of forty questions
- 4.94 correct answers for the ten Catholic questions
- 3.39 correct answers for the ten General questions
- 3.37 correct answers for the ten Protestant questions
- 1.41 correct answers for the ten Jewish questions

2. The null hypothesis that the students who have been in the Ithaca schools for their entire schooling do not differ from the students who did not receive all of their schooling in the Ithaca schools in knowledge of religion was not disproven.

3. The null hypothesis that the students who have had released time religious education do not differ from the students who have not had released time religious education in knowledge of religion was not disproven.

4. The null hypothesis that the girls do not differ from the boys in knowledge of religion was not disproven.

5. The null hypothesis that the students who signify that they are going to college do not differ in knowledge of religion from the students who signify that they are not going to college was disproven.

SCHEAR, SARAH DUNNING, *Impressions of Jesus Reported by Groups of Protestant Children*. Ph.D., Columbia University, 1952. 136 pages.

Sponsoring Committee: F. Ernest Johnson, Arthur T. Jersild, Frank W. Herriott, Ralph B. Spence, Ruth M. Strang, Harrison S. Elliott.

Problems and Limits: To discover the associations and mental pictures which Protestant children, ages eight through twelve years, have of Jesus, and to study their parents and teachers. To gain answers to the key question: "What about Jesus is so special that Christians study him so much, and make him the center of their faith?"

Procedure: Two groups were studied: 77 children and 20 adults (parents, teachers) in one church, tested personally by the author; and 181 children and 63 adults, (all teachers though some were parents) in churches of 12 denominations, in which the children were tested personally by their teachers, and the teachers were tested personally by the author. Four types of testing method were used: a graphic test, an oral test, a written test, a check list.

Findings: Associations with Jesus receiving highest rating on each test were:

Among Children: The crucifixion, healing, preaching (on the graphic test); giving help, healing, crucifixion, as Savior (oral test); crucifixion, healing giving help, (written test); loving all, healing, forgiving, (check list). Checked negatively were: repentance, temptation.

Among Adults: Son of God, loving all, best human example, (written test); forgiving, preaching, resurrection, (check-list). Checked negatively were: of special descent, performing miracles and fulfillment of prophecy.

Conclusions: Since children and adults seem to agree more in positive than negative responses, a bond of understanding could exist for home and class discussion of religion. Since disagreements seem to be about topics relevant to age-level, deeper sharing of concerns of each age might bring greater religious mutuality. Since to both children and adults Jesus seems to appeal more as a contemporary resource than as a dated historical figure, more accurate historic study of the Gospels might enrich this personal appeal. Since his gentler nature seems to appeal more than his sterner qualities of judgment, a more balanced portrait of Jesus might add force to each of these extremes. Since little uniformity of teaching seems to exist in the churches studied, the responsibility of each teacher and church is suggested to clarify the portrait of Jesus, if children are to see in him the figure exalted by the Christian faith.

STOKES, OLIVIA PEARL, *An Evaluation of the Leadership Training Program Of-*

fered by the Baptist Educational Center, Harlem, New York With Recommendations for Its Improvement. Ed.D., Columbia University, 1952.

Sponsoring Committee: Ernest G. Osborne, Lewis J. Sherrill, Frank W. Herriott.

Purpose: To evaluate the leadership training program of the Baptist Educational Center in Harlem, New York, and offer recommendations for its improvement.

Procedure: Data for the study were obtained from the official records of the organization; from questionnaires sent to ministers, board members, teachers and students; and through interviews with persons well informed about the Center's program.

There is presented a detailed description of the Center in its sociological setting in Harlem. Its outreach includes the Negro Baptist churches in Manhattan, the Bronx, Westchester and Staten Island.

In order to have a sound educational basis on which to evaluate the leadership education program of the Educational Center, there is a discussion of some psychological principles and criteria applicable to curriculum, teaching-learning situations, faculty, and administration. These standards of measurement are applied to the several aspects of the educational program at the Center. In addition to appraising what has been done, this evaluation also explores for possible guides in charting the future.

Conclusions: In attempting to meet the challenge of the Negro churches, the Educational Center has developed a program of wide variety. However, its chief responsibility is centered on the School of Religion for Ministers and the Harlem Community Training School.

The School of Religion for Ministers offers an educational program designed to fit the needs of those pastors who lack the academic preparation required for entrance to the regular theological schools.

The Harlem Community Training School (a part of the interdenominational training program sponsored by the Protestant Council of the City of New York) provides courses in religious education. In general, it follows the standard curricula established by the Di-

vision of Christian Education of the National Council of Churches. Additional courses are provided to meet special local needs.

The students who participate in the training program represent a highly heterogeneous group, with wide diversities in academic training, age, and previous experience. The Center has no requirements of any kind for enrollment in classes. Usually students come in order to prepare themselves more adequately for specific tasks in the churches.

The concluding chapter offers recommendations that seem possible of implementation, and that may be helpful in bringing the program of the Baptist Educational Center more in line with recognized standards for effective leadership education.

TARTER, CHARLES L., *The Development of a Program of Cooperation Among Some Negro Churches in the Fourth Ward of Paterson, New Jersey*. Ed.D., Teachers College, Columbia University, New York City, 1952.

Problem and Limits: To develop an organization of Negro ministers of different denominations, in order to meet the spiritual-social needs of the people in their community through a program of cooperation among the churches that these ministers serve. With one exception, the churches are located in the Fourth Ward of Paterson, New Jersey, the area of the city in which the Negro population is most heavily concentrated. The reason for this project was that the churches were not taking full advantage of their leadership, facilities, and equipment in the effort to be of service to the people in the churches and the community.

Procedure: 1. In the initial stages of cooperation among the churches, the Presbyterian minister, who initiated the project, made friendly and informal visits to the pastors of the churches in the area studied. The purpose of these visits was to interest the ministers in a program of cooperation. The clergymen were then invited to a meeting so that the need of interchurch cooperation could be discussed. Realizing that the ministers should be better informed about the

needs of the people in the community, facts were gathered about the community through an investigation of data from social agencies and community studies. These data were presented to the clergymen at a second meeting.

2. In the latter stages of cooperation among the churches, eight of the ministers organized the Paterson Pastors' Workshop. At meetings of the clergymen, discussions took place concerning the problems facing the ministers and the churches and what could be done about them. Committees of ministers, or of ministers and laymen, were appointed by the chairman or elected by the group to plan interchurch activities and to investigate conditions in the community.

Conclusions: 1. Friendly relationships were established among all of the cooperating ministers, and also among many of the people in the different churches.

2. Public sentiment was aroused on the part of the constituency of the community against the establishment of more churches in the community, and against future church splits.

3. Many of the people in the various churches became more faithful in church attendance and more active in church organizations.

4. Certain adverse conditions in the community were improved.

THAYER, CLARENCE R., *The Relationship of Certain Psychological Test Scores to Subsequent Ratings of Missionary Field Success*. Ph.D., University of Pittsburgh, Pittsburgh, Pennsylvania, 1952. 458 pages.

Sponsoring Committee: Lawrence C. Little, H. T. Olander, W. F. Pinkerton, C. A. Whitmer, R. V. Young.

Problem: The Foreign Missions Conference from 1931 to 1933 gave to 200 missionary appointees of various denominations tests of intelligence, neurotic tendency, dominance, interests and social attitudes. These were supplemented in 1931 by a candidate secretary's rating and in 1932-33 by a test of self-sufficiency. Detailed and contemporaneous field success ratings were obtained for 69 of these appointees and general but

delayed field ratings for 76 others. The dissertation undertook to determine relationships between the test scores and ratings.

Procedure: Exact correlations and critical ratios for the group of 69, comparison of mean scores for the group of 76 and cut-off scores in both groups were the statistical devices used.

Findings: Comparison of test scores with ratings on specific qualities in the group of 69 revealed strong relationships between (1) tests of vocational-religious, social interest, and spiritual qualities; (2) tests of neurotic tendency and lack of emotional control, oversensitivity, etc.; (3) tests of dominance and cordiality, friendship, etc.; (4) a test of intelligence and promise of continued language study. The tests seemed to predict reasonably well those phases of field success related to them.

Comparison of test scores with over-all success ratings yielded interesting correlations. A precursor of the Strong Vocational Test did the best, yielding a correlation of .48 for 23 1931 testees. Religious and social interest sections of another test yielded .25 and .16, respectively, for 43 testees of 1932-33. The intelligence test correlated .15 and .22 1931 and 1932-33 respectively. Candidate secretaries' ratings proved worthless in the 1931 group, in which alone they were employed; the test of self-sufficiency, used only in 1932-33, correlated about .13; the neurotic tendency and dominance test correlated .29 and .21 for the 1932-33 group only. The correlations for males only in these last two and in self-sufficiency were much higher, while for females they were higher in the tests of intelligence, social interests, and social attitudes.

The three tests of intelligence, religious qualities, and freedom from neurotic tendency, properly weighted, predicted field success with a correlation of .53 with less than one chance in 100 of being not significant.

Comparisons of mean scores on various tests in the general ratings group of 76 showed significant differences only in intelligence test scores.

Two conclusions were reached in this study.

(1) Mission boards could effectively sharpen selection procedures by using psychological tests. (2) Additional studies are needed to confirm this and to determine which tests may be used.

TIEMANN, ERNEST FRED, *A Study of the Programs of Projected Audio-Visual Materials in Religious and Missionary Education Among Selected Protestant Church Denominations on the National Level*. Ed.D., Indiana University, Bloomington, Indiana, 1952. 160 pages.

Sponsoring Committee: William H. Fox, L. C. Larson, G. T. Somers, John Stoner.

Problem and Limits: To find out which audio-visual services, in the opinion of national denominational executives, publishers, program personnel, and audio-visual directors, were of greatest importance in bringing about a wider and more effective use of projected audio-visual materials among local churches, and to make information available about the nature and extent of audio-visual services currently being provided by selected denominational agencies to local churches. On the basis of available information, proposals are made for planning and designing audio-visual programs for denominational agencies which should result in broader and more effective use of projected audio-visual materials by local churches.

Procedure: The literature in the field was reviewed and a bibliography was developed. A questionnaire was drawn up, divided into two parts. The purpose of the first part was to determine current audio-visual administrative practices among selected Protestant denominational agencies with organized programs. This was addressed to audio-visual directors of selected denominational agencies which, according to the records of the former International Council of Religious Education, supported organized audio-visual programs.

The second part of the questionnaire consisted of a list of 19 audio-visual services which were selected on the basis of their contribution in strengthening the audio-visual programs of the local churches. Respondents were asked to indicate the im-

portance they attached to each of the services and the priority of emphasis they would assign to each of the services. The questionnaire was sent to 100 editors, executives, publishers, program staff personnel, and audio-visual directors, representing 22 denominations.

Findings: 1. In production, denominational agencies are expanding their staff personnel, and finding methods to increase the quality of their productions. The production of the less expensive materials, such as filmstrips and slide sets, is increasing. Co-operation with interdenominational agencies in the production of audio-visual materials is continuing. The production of sound filmstrips has expanded considerably in the last five years.

2. The distribution of projected audio-visual materials is highly centralized. A considerable amount of the audio-visual material distributed by denominational agencies is produced by independent agencies. In order to determine to what extent these materials satisfy the criteria set up by the church, denominations have found it desirable to preview all materials before they are certified for distribution.

3. To help the leaders and workers in the local churches to become better acquainted with available audio-visual materials and develop skill in their use, special bulletins and catalogues are sent out, lists of available and suitable audio-visual materials are included in outlines of lesson plans for Sunday schools, special teachers' guides are prepared to accompany the materials, and workshops are conducted.

4. The organization responsible for the administration and supervision of the audio-visual program varies with each denomination. Some denominations have organized separate departments, while among others the audio-visual services are provided by existing departments. Audio-visual services are financed in various ways. Some denominations provide a subsidy, while others require that all audio-visual services must pay for themselves. A few denominations establish a revolving fund which is used to finance the audio-visual services.

5. New educational patterns are emerging as churches begin to strengthen their audio-visual programs. The regular, approved curriculum is being gradually modified with the introduction of an increasing number of films, filmstrips, sound slide films, and slides. Much more attention must be paid to the problem of making it easier for the teacher to use audio-visual resources more effectively. If audio-visual materials are to be an integral part of the church's program, it is essential that the official board in charge of planning the educational program of the church be held responsible for the audio-visual program.

6. As this new program develops, there will be a much greater need for denominational agencies to work together in training leaders, to set up cooperative libraries of materials, and to plan new productions together.

7. The current need in the church is for competent and dynamic leadership with a thorough knowledge and understanding of all the media of communication that are at the disposal of the church. In charting its future course, the church must find a way whereby it can make the fullest possible use of all media of mass communication and must be willing to modify its traditional communication patterns in order to give the newer media an opportunity to become an integral part of the church's program.

TYRRELL, CHARLES W., *Experimental Appraisal of Film and Verbal Incited Discussion in Church Youth Groups*. Ed.D., Indiana University, Bloomington, Indiana, 1951. 275 pages.

Sponsoring Committee: William H. Fox, Lawrence C. Larson, Wendell W. Wright, Alfred S. Clayton.

Problem and Limits: To determine experimentally whether the pattern of film incited discussion was significantly different from the pattern of verbal incited discussion, and if the pattern was changed by such factors as sex or choice of film.

Procedure: Two experiments were conducted using 12 church youth groups with a total of 253 young people. For Experiment One, nine Sunday evening groups were

studied in Evansville, Indiana. Three summer conferences for young people of high school age in Indiana provided the groups for Experiment Two.

In Experiment One, nine groups discussed boy-girl friendship on three consecutive Sunday evenings. The six experimental groups used the films *You and Your Family*, *You and Your Friends*, and *Are You Popular?* Using the theme "Building Bridges Between Groups That Differ in Faith, Race, and Culture," each of the three conference groups in Experiment Two alternated its procedure, using verbal incited discussion on the first and third days, and the films *Brotherhood of Man* and *The Color of a Man* on the second and fourth days. The pattern of discussion was determined throughout by the number of participants and in some parts by the evenness of participation and the intervals of participation.

In Experiment Two, the direct references to lectures, films and collateral readings were counted. Data were collected in the first experiment by observers and in the second by tape recordings. The compiled data were then subjected to statistical treatment, the form being determined by the data.

Findings and Conclusions: 1. The use of films did not significantly change the pattern of discussion, nor was the pattern significantly modified by the factors of sex or choice of films.

2. During discussions, there were more direct references to films than to collateral readings or lectures. There was one direct reference to a lecture, four to collateral readings, and 79 to films.

3. Films were preferred by young people as the means of presenting background material for discussion.

WEDEL, DAVID C. *The Contribution of C. H. Wedel to the Mennonite Church Through Education.* Th.D., Iliff School of Theology, Denver, Colorado, 1952. 214 pages.

Sponsoring Committee: Martin Rist, William H. Bernhardt, Walter G. Williams, Herbert Stotts, Donald Riddle, Howard Ham.

Problem and Limits: Mennonites have

always maintained a definite cultural pattern and basic religious beliefs in the midst of a changing society. The social environment and certain persons, however, have always influenced the group. This study is undertaken to show the influence of C. H. Wedel as an educator upon the cultural and religious life of the Mennonites, who settled in the middle prairie states comprising the Western District Conference of the General Conference Mennonite Church. Questions asked in this study are as follows: What was the way of life which the Mennonites established? How did Wedel's ideas and work influence the Mennonites? Did his work move this church group in the direction of a more progressive cultural and religious life?

Procedure: The investigation consisted of an examination of Wedel's publications, unpublished materials, notebooks kept by students, letters written by former students and personal interviews as well as an examination of minutes of the conference proceedings and other related studies pertaining to the attitudes of Mennonites.

Findings and Conclusions: 1. Mennonites established a way of life which was followed quite consistently in Europe and in America. Changes in these ways were few in number due to community life, social pressure, and church discipline. The changes effected came largely out of ideas planted by leaders who were acceptable to the group.

2. C. H. Wedel was a master teacher who exercised a large influence which is attested by the fact that ministers quoted him for decades after his death and students preserved their notebooks used during class sessions.

3. Wedel's influence made itself felt not only in the classroom but his extensive publications growing out of his research in Mennonite history and other fields gave direction to the pioneer Mennonite communities.

4. The trend toward a more progressive point of view in the Western District Conference must be attributed to C. H. Wedel and Bethel College through which he served the Mennonite Church. Other leaders made significant contributions but their work was confined to particular areas. C. H. Wedel's

interest and service ran the entire gamut of the cultural, economic, social, educational, and religious life of his people.

WORTH, HOWARD A., *A Concept of Maturity: With Implications for Religious Education*. Ed.R.D., Hartford School of Religious Education, Hartford Seminary Foundation, Hartford, Connecticut, 1951. 152 pages.

Sponsoring Committee: George Ross Wells, Edna M. Baxter, Charles Chakerian.

Problem and Limits: This dissertation maintains that growth into maturity, not just growth, should be the goal of all education. The author attempts to arrive at the bases of maturity. Eleven characteristics are listed: self-management and relative emotional independence; effective contribution to life with decreased receptive needs; freedom from extreme competitiveness, egotism, and inferiority; the ability to love other persons, ability to use emotional behavior constructively with decrease in hostile aggression, cruelty, hate, and anger; a firm sense of reality; flexibility and adaptability; effective use of intelligence; integrative personality and a state of equilibrium; socialization and domestication; a philosophy of life and a sense of values. These characteristics are then related to the specific field of religious education in an attempt to show that creative religious education is concerned with growth into maturity.

Procedure: At present, there is no adequate objective test for measuring maturity; therefore, the author has attempted to gather a clear-cut description of the elements of maturity. Available literature in the fields of psychology, education, and religion dealing with the subject was collated.

Findings and Conclusions: Maturity is not solely the result of physical and intellectual growth; emotional control and religion are also necessary. Each person grows into maturity at his own rate of speed. No man has to wait for special occasions to develop his maturity; indeed, unless he squarely faces the problems which confront him daily, his growth will be arrested at that point. Because of the dynamic quality of maturity, all

persons, other than those with obvious limitation, can continue to grow into fuller maturity. Security and the most careful supervision given by specialists are no substitutes for the need of intelligent parental love to help a child grow into maturity. One of the best ways to mature is to be immersed in the creative and socially useful activities of life. Maturity is simply or profoundly man's true, best self. The goal of both psychology and religious education is to lead man to maturity which will make him a friend rather than an enemy of justice, peace, and life.

Other dissertations reported but not included in the abstracts above:

AMES, ROBERT J., *Walter Bagehot: A Study in Religious Compromise*. Ph.D., University of Minnesota, Minneapolis, Minnesota, 1952. 405 pages.

AVIN, BENJAMIN H., *The Ku Klux Klan: A Study in Religious Intolerance, 1915-1925*. Ph.D., Georgetown University, Washington, D. C., 1952. 306 pages.

BROWN, J. H., *Presbyterian Beginnings in Ohio*. Ph.D., University of Pittsburgh, Pittsburgh, Pennsylvania, 1952.

CALDWELL, GAYLON L., *Mormon Conceptions of Individual Rights and Political Obligation*. Ph.D., Stanford University, Stanford, California, 1952. 271 pages.

DETZLER, JACK J., *The Northwest Indiana Methodist Conference 1852-1951*. Ph.D., Indiana University, Bloomington, Indiana, 1952. 336 pages.

MERVIS, LEONARD J., *The Social Justice Movement of the American Reform Rabbis, 1890-1940*. Ph.D., University of Pittsburgh, Pittsburgh, Pennsylvania, 1952. 250 pages.

ROSE, DELBERT ROY, *The Theology of Joseph H. Smith*. Ph.D., University of Iowa, Iowa City, Iowa, 1952. 442 pages.

STROMBERG, ROLAND N., *Religious Liberalism in England in the Earlier Eighteenth Century*. Ph.D., University of Maryland, College Park, Maryland, 1952.

ZAHNISER, CLARENCE H., *The Life and Works of Benjamin Titus Roberts*, Ph.D., University of Pittsburgh, Pittsburgh, Pennsylvania, 1952.

Significant Evidence

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The purpose of this column is to keep religious educators abreast of the relevant significant research in the general field of psychology. Its implications for methods and materials in religious education are clear. Religious educators may well take advantage of every new finding in scientific research.

Each abstract or group is preceded by an evaluation and interpretative comment, which aims to guide the reader in understanding the research reported.

All of these abstracts are from PSYCHOLOGICAL ABSTRACTS, and used by permission of that periodical. The abstract numbers are from Volume 27, Number 1, January, 1953.

I. ABSTRACTS DEALING WITH SOCIALLY SIGNIFICANT ISSUES

The two studies reported below present additional pointing evidence concerning the pervasive effects of prejudice. The close relationship between environment and attitudes toward minorities suggests a parallel cause and effect relationship in the area of democratic Christian living and associated attitudes.

356. GOODMAN, MARY ELLEN. (*Wellesley Coll., Wellesley, Mass.*) RACE AWARENESS IN YOUNG CHILDREN. Cambridge, Mass.: Addison-Wesley Press, 1952, viii, 280 p. \$3.75.—The personal and social background of 103 colored and white nursery school children is described. Even before five years of age, the personalities of Negro children may be affected by the discrimination of our society. "We have observed higher levels of activity, emotionality, sensitiveness, gregariousness, competitiveness" among them and an absence of lethargy and apathy that is supposed to be characteristic of adults. The author concludes that to create an America for everybody, more people must be concerned with teaching democracy to young children. Means of showing children that color and race can be talked about openly and rationally, and suggestions for helping victims to meet prejudice are outlined.—*G. K. Morlan.*

360. TRAGER, HELEN G., & YARROW, MARIAN RADKE. THEY LEARN WHAT THEY LIVE: PREJUDICE IN YOUNG CHILDREN. New York: Harper, 1952, xvii, 392 p. \$4.50.—In Philadelphia 15 kindergarten, first and second grade teachers in five schools worked together in a project on prejudice. They found that children learn early cultural antagonisms, though many teachers still believe that little children are immune to prejudice. Few parents of the children realized their responsibility for teaching democratic attitudes. An experiment in changing attitudes showed that "The children learned attitudes consistent with the experimental social atmosphere which they expe-

rienced." To be effective in teaching democracy to children, teachers need to work in groups and have group support.—*G. K. Morlan.*

Dr. Allport's informed evaluation of current progress in resolving intergroup tensions will have direction-finding implications for the professional and layman alike. This is a booklet which merits widespread use.

351. ALLPORT, GORDON W. (*Harvard U., Cambridge, Mass.*) THE RESOLUTION OF INTERGROUP TENSIONS. New York: Nat'l. Conference of Christians and Jews, 1952. 49 p. 25c.—"[A] constructively critical look at the various methods that have come into use in recent years in efforts to reduce intergroup tensions"—educational curricula, contact and acquaintance methods, group retraining, mass media, legislation, individual therapy. The research approach to evaluating these methods, a theoretical analysis of the "somewhat meager effects of action programs," and some conclusions for future action are presented.—*B. R. Fisher.*

II. ABSTRACTS DEALING WITH TEACHING METHODS

Those charged with the care of pre-school youngsters will find a wealth of helpful suggestions in *Understanding Children's Play*. For it is through their play activities that children of this age tell us most about themselves.

269. HARTLEY, RUTH E., FRANK, LAWRENCE K., & GOLDENSON, ROBERT M. UNDERSTANDING CHILDREN'S PLAY. New York: Columbia University Press, 1952. xvi, 372 p. \$3.50.—The content of this book is drawn from the recorded observations on some 180 children from 2 to 6 years of age and from varied cultural and national backgrounds. Chapters on the more significant and prevalent play activities include dramatic play,

block play, water play, use of graphic materials, finger painting, and music and rhythm. Treatment of material is focused on the specific ways in which play, and creative and expressive activities serve as sensitive indicators of the development of the child's personality. An appendix lists suggestions for observing and interpreting play activities of young children. — S. M. Amatora.

Another follow-up study in the Terman series reinforces the advisability of discovering and nurturing (along with our ministry to the general constituency), those gifted children who give promise of leadership throughout their adult years. The University of Oregon bulletin cited provides a concise orientation in respect to work with the gifted child.

295. BAYLEY, NANCY. (*U. California, Berkeley.*) TERMAN'S LONGITUDINAL STUDIES OF CHILDREN WITH HIGH IQ'S. In *Jones, H. E. Research on aging*, (see 27: 303), 28-34. — Continuation of follow-up observations on the "gifted" children originally selected by Terman in 1922 has resulted in the accumulation of information of the aging of superior people. Many of the "children" are now in their middle forties and it is hoped that the subjects will be reexamined at 5 or 10 year intervals. The data include tests of temperament and personality as well as intellectual measures. In the 1950-51 follow-up it was planned to include questions about marital adjustment and other information about the family as well as Stanford-Binet or other intellective testing of the offspring of the original sample. Results of the 1940 follow-up showed that the gifted children were maintaining their superiority in high occupational status, high proportion of college graduates, and high income for age. — J. E. Birren.

From this study, it appears that the world views of young people are little affected by exposure to collegiate training. The onus of primary responsibility must therefore be assumed by community leaders working with youngsters in their earlier, more formative years.

368. GARRISON, KARL G. (*U. Georgia, Athens.*) A COMPARATIVE STUDY OF THE ATTITUDES OF COLLEGE STUDENTS TOWARD CERTAIN DOMESTIC AND WORLD PROBLEMS. *J. soc. Psychol.*, 1951, 34, 47-54. — The relationships between sex of student and year in college were examined with reference to attitudes on domestic and world political and economic questions. Advanced students were somewhat more favorable to the power of the United Nations, and men students more inclined to advocate war to counter Soviet aggression. In view of the striking absence of appreciable effect of college training on attitudes toward the issues studied, the author concludes that "the origin of differences in beliefs among college students on domestic and international problems must be

sought in their home and community backgrounds." — J. C. Franklin.

656. LOOMIS, GRACE I. THE EDUCATION OF THE GIFTED CHILD; WITH IMPLICATIONS FOR SCHOOL PRACTICE. Eugene: University of Oregon, 1951 (*Curriculum Bull. No. 97.*) 34 p. 55c. (*Mimeo.*) — Summarizes studies of: characteristics of the gifted; history of concepts and attitudes toward giftedness; special provision for education of the gifted (with non-critical descriptions of programs in a number of different U. S. cities); pedagogical organization and procedure (acceleration, special class, curriculum enrichment). Conclusion: While there is "no one best method," it is true "there must be differentiation in the schooling of the gifted. — L. J. Stone.

Many religious educators in one way or another become involved with problems related to sex education. Here, an analyst underscores the necessity for working with each child in terms of his own needs and relative maturity. Without this safeguard, well meant efforts often result in confusion, or worse.

262. FRAIBERG, SELMA. ENLIGHTENMENT AND CONFUSION. In *Eissler, Ruth S. et al. The psycho-analytic study of the child* (see 27: 260), 325-335. — The mere giving of sexual information to children does not guarantee real enlightenment since the child may not be making use of the new knowledge. "In our analytic practice enlightenment is given the child strictly in accordance with the requirement of analytic material and following a careful working through of his infantile theories." It is important to guard against the exploitation of information for a neurotic purpose. 21 references. — V. Johnson.

If the findings of this West Coast study are typical, the influences of television must be increasingly taken into account by the religious educator. There is also an unmistakable intimation that excessive resort to television may be indicative of inadequate resources, skills, or opportunities for solving basic life problems.

283. SEAGOE, M. V. (*U. California, Los Angeles.*) CHILDREN'S TELEVISION HABITS AND PREFERENCES. *Quart. Film, Radio, Television*, 1952, 6(2), 143-152. — The author finds "that television has a major impact on the child audience. Radio listening and motion picture attendance are partially sacrificed to television viewing. Older children watch television with increasing frequency, at least to age twelve." Low solid-economic status is a positively related factor to television viewing. Children particularly prefer adventure, comedy, and family programs. "The favorite program is not always the one seen most often." Detailed data analyses are presented for socio-economic level, grade level, and for specific programs. — E. W. J. Paxton.

III. ABSTRACTS DEALING WITH GROUP LEADERSHIP

Each of us is working almost constantly with committee and conference concerns. This report from Britain raises some provocative issues connected with the dynamic aspects of individual and group participation in committee and conference settings.

322. COHEN, JOHN. (*Birkbeck Coll., London.*) SOME WORKING HYPOTHESES AND PROVISIONAL CONCLUSIONS IN THE STUDY OF COMMITTEES AND CONFERENCES. *Occup. Psychol., Lond.*, 1952, 26, 70-77.—A number of hypotheses are suggested and briefly discussed: effectiveness increases, up to a point, as the group becomes more heterogeneous professionally; the compulsion to agree, or tacit assumption that a unanimous decision is desirable in itself, makes understanding difficult; there is a culture-bound tendency to reject a new suggestion because it is new; silent intervals may be as significant as the discussions; each participant should have a role suitable to his level of aspiration; there appears to be an identifiable line of growth in group cohesiveness; the role of the chairman in eliminating personal animosities, determining the order of speakers, and in limiting or permitting discussion, is of major significance. —G. S. Speer.

IV. ABSTRACTS DEALING WITH TEACHER SELECTION

The church school teacher should possess many personality attributes to be found in the better instructors employed in secular education. While differentiation is not too clear-cut, the evidence in this study favors selection of teachers with outgoing personalities, as described below.

683. DAILY, JOHN T. STRETCHING THE SUPPLY OF HIGH LEVEL TALENT. In *ETS, 1951 Invitational Conference*, (see 27: 686), 17-23.—The so-called "supply" of high level talent may be increased by any one of the following procedures: increasing the precision with which we can identify and measure differential dimensions of relevant individual differences; increasing the number of independent dimensions of talent by re-defining tasks or jobs in such a way as to minimize the number of relatively independent dimensions of individual differences involved in success in each task or job; increasing the efficiency of training in order to minimize the magnitude of the "critical amount" of talent necessary for success in each task or job; insuring that each individual in the population has a full and adequate opportunity to develop and use whatever latent talent and potential for development that he may possess. —G. C. Carter.

V. ABSTRACTS DEALING WITH COUNSELING

The attitudes and view of life which the

counselor holds is probably imparted to the counselee in direct proportion to the degree of transference obtained. In all counseling it may be a truism that the counselor cannot effectively contribute to the growth, integration and insight of others beyond the level which he himself has achieved.

455. BAUNBAEK, VILLY. PSYCHOTHERAPY AND LEBENSANSCHAUUNG. *J. Pastoral Care*, 1951, 5 (Fall), 1-2.—By Lebensanschauung, the author refers to the individual's subjective picture of life, his personal total view through which life receives meaning and purpose. As such it is a decisive factor in illness and health. Undoubtedly the Lebensanschauung of the psychotherapist is communicated to the patient and is essential in successful treatment. We may, therefore, recognize that psychotherapy aims to develop a healthy view of life's meaning and purpose. Moral and religious needs always focus in psychic conflicts, and the deepest solutions to such conflicts will utilize the resources of religion. —P. E. Johnson.

Marriage counseling, as practiced by the professional religious leader, is essentially influenced by his functional roles, and by the way in which he is perceived by the counselee. Much of the status role of the ordained minister probably is transferred to other religious workers as well.

405. BIGHAM, THOMAS J. THE RELIGIOUS ELEMENT IN MARRIAGE COUNSELING. *Pastoral Psychol.*, 1952, 2, 14-18.—There are four elements in pastoral counseling: judicial, educational, supportive, and therapeutic. These are made more obvious and are deepened by the fact of the pastor's ordained status. The symbolic character of the office depends upon the work of the clergyman as judge, teacher, father and physician of souls. The content of the counseling interview on marriage considers the positive nature of sex and on the social and sacred given nature of marriage. —V. Johnson.

Dr. Burkhardt's approach to counseling is characterized by evolutionary and eclectic procedures which draw upon the unique resources available to religious counselors.

407. BURKHARDT, ROY A. (First Community Church, Columbus, O.) FULL GUIDANCE COUNSELING. *Pastoral Psychol.*, 1952, 2, 23-31.—In his church counseling program, the author begins with a client-centered approach with permissiveness for the person to unfold his life story and set the direction of his own growth. Eventually the counselor takes a more active role in supporting and suggesting steps in the procedure. By full-guidance counseling he aims to go beyond solving problems to spiritual growth with the employment of such religious resources as worship, nurture groups for intimate relationships and fulfillment of enlarging needs through dynamic faith. —P. E. Johnson.

BOOK REVIEWS

Don't Be Afraid of Your Child. By HILDE BRUCH. New York: Farrar, Straus and Young, 1952. 297 pages. \$3.75.

Dr. Bruch thinks that a principal thing which makes modern parents afraid of their children, and often bewildered by parental problems is their taking too seriously what "experts" have written. She recommends that parents rely more on their own observation and thought and common sense and good intentions, together with advice from competent psychiatrists who know the particular case.

Chapter heads are: The Age of the Educated Parent, The Need for Guidance, Experts Are Fallible, What Do They Mean by Love? The Dilemma of Free Choice, All Childbirth Is Natural, The Newborn Mother, Child Care without Fear, The Child's-Eye View, The Child Must Meet the World, All about Sex, Children Are Here to Stay.

The author, who practices psychoanalysis and child psychiatry in New York, says that most of the contacts which yielded her illustrations were made outside her office "in so-called normal families, who appear to be only slightly less troubled and bewildered than those I have come to know as patients."

Yet the book closes on an optimistic note. Dr. Bruch believes that "there is a new quality about the modern parents of today," who, as distinguished from their predecessors of a quite recent yesterday, often prove themselves to be "self-reliant, serious and capable . . . Parents who accept themselves as decent human beings, who are what they are, who respect each other, in spite of frequent differences in their backgrounds and attitudes, no longer need to live up to some psychologist's dreamed-up ideal of perfection. They can simply be themselves."

Though a "debunking" motif pervades this book, it has a contribution to make that is positive. It can have much practical usefulness. It should, but does not, have an index. — *Frank Eakin*, Madison, New Jersey.



The Discipline of Well-Adjusted Children. By GRACE LANGDON and IRVING W. STOUT. New York: John Day Company, 1952. viii + 244 pages. \$3.75.

Here is a report, based largely on interviews with the parents of the 414 children involved, of the kinds of discipline used in their homes to achieve good adjustment. The criteria used to determine when a child is well adjusted were: "(1) Does he play well with other children? (2) Does he appear to be a happy child? (3) Does he have reasonable control over his emotions? (4) Can he be depended upon? (5) Is he achieving somewhere near his capacity? (6) Is he able to think for himself? (7) Is he kind and helpful to teachers and classmates? (8) Is he liked and respected by his peers?"

The introductory chapter on "Changing Trends in Discipline" gives a vivid picture of change by reviewing the literature of the subject by decades

from 1880 to 1950. Then follows, in two long chapters (128 pages), the body of the report, which in the main reveals an implementation of general points of view current in the 1940-50 period. The chapter headings are "What the Parents Said About Discipline" and "The Children and Their Discipline in the Family Setting."

A fourth chapter, "Discipline in School," is vaguely tied up to the report. It is included, the authors say, "to suggest a few ways in which the ideas of the parents are suggestive," i.e. to the school. Here the authors reveal their own ideas about discipline, though in the reporting chapters they "rigidly abstain from pressing their own ideas."

A short conclusion, some statistical tables, a lengthy bibliography and an index complete the volume.

This is a comforting book to read, and as showing success, not failure, it has importance. — *Mildred Moody Eakin*, Drew Theological Seminary, Madison, New Jersey.



The Catholic Mind Through Fifty Years. Edited by BENJAMIN L. MASSIE. New York: American Press, 1953. 681 pages. \$5.00.

The Catholic Mind is an aptly named reprint monthly, now fifty years in the field, which regularly garners leading essays, sermons and documents of Catholic authorities in all fields of endeavor. This commemorative volume represents a cross-section of the gleanings of a half-century. Well indexed, it affords easy access to Catholic thinking on a surprising variety of topics affecting the church in America. 104 complete excerpts are included, with a short note on the source, author and occasion of each. This reviewer would have preferred a concise statement of background, including the circumstances, in which a few articles were written and speeches delivered.

Catholic thinking is clearly detailed in special articles on American-Vatican Relations, Federal Aid to Education, John Dewey, Suicide, Euthanasia, Birth Control, Catholics and Crime, and The Catholic Judge. There are five informative articles in each of these sections: Interfaith Relations, Human Rights, Church and State, and Church and the Worker.

Strongly phrased applications of principal feature tracts on the rights of labor and sanctity of marriage. Vehement protests against trends (secularism), personalities (John Dewey), and ideas (Catholics are unpatriotic), may be found. But there is a complete absence of uncharitable innuendo or anti-Protestant bias. Good faith is presumed among all dissenters.

Authors include the Popes, Cardinal Spellman, Lord Halifax, Sumner Welles, Hilaire Belloc, Philip Hughes, Msgr. John A. Ryan, and dozens of other experts in every field and walk of life, both priest and laic. Not a word from or about Fulton Sheen. — *Robert H. Duffy*, The Catholic University of America, Washington, D. C.

Education Through School Camping. By HELEN MANLEY and M. F. DRURY. St. Louis: C. V. Mosby Company, 1952. 348 pages. \$4.50.

The basic educational theory underlying this book is in harmony with the progressive school of thought and practice. School camping represents in the minds of the authors the enrichment and expansion of education, bringing a wider range of activities and relationships. Extra-curricular activities have grown in significance in modern education but school camping is regarded as something integral to the curriculum. It is held that the emerging concept of community school must take us beyond the limit of classrooms to provide a wide and rich laboratory for learning, to provide real and adventuresome experiences. "In the camping experience are found new opportunities for healthful living, social living, purposeful work experiences, recreational living and a great variety of outdoor educational activities which relate to the school and provides experiences for many subject matter areas and activities. It fits well into the present structure of education and should be admitted and supplemented through regular channels" (p. 78). Since school camping is regarded as a part of the school program, the book deals with the matter in as thorough-going a manner as any other curriculum material might be dealt with. "Important characteristics of the program are as follows: (1) It meets the objectives of camping; (2) It provides opportunities for creative experiences; (3) It must be carefully planned; (4) It is staffed by trained leaders; (5) It must be related to the daily school program."

Something of the detail of treatment may be understood by the chapter headings. Camping in Education; Planning for a School Camp; Camp Administration; Camp Leadership; The Program at Camp; The Elementary School Camp Curriculum; Camping in University City, Missouri; Secondary School Camp Curriculum; Evaluating the Camping Program.

The authors draw heavily upon their own experiences in University City Public Schools in Missouri and a wide range of other school systems that are experimenting in this field. The presentation and interpretation of these practical experiments give a note of reality and validity to the text. The book is profusely illustrated with photographs, daily schedules, evaluation charts and similar materials.

What are the implications of this treatment and what it deals with for the churches? It would seem that the churches are correct in their emphasis upon camping as a dynamic form of character development and Christian education. Secondly, the churches can learn much from such study and practice as this book represents. In the third place it means that they must consider seriously the church's unique contribution in camping. Fourth, we must realize that if camping has the value these authors place upon it, it is likely that the public schools may enter the summertime with a greatly extended public school controlled program of camping. The churches have had wide open opportunity to use the school-free summer months for camps, vacation church schools and other forms of church directed education. Since we have been so slow in responding to this opportunity it would

not be surprising if the public schools and similar agencies were to move rapidly into greater utilization of these idle months in the lives of children and youth.—*Frank McKibben*, Professor of Religious Education, Garrett Biblical Institute, Evanston, Ill.

* * *

Display for Learning. By MARJORIE EAST. Edited by Edgar Dale. New York: Dryden Press, 1952. vii + 306 pages. \$3.00.

If a good book is one that does interestingly what it sets out to do, then this is a good book. It shows us how to produce and use display materials in the class room. It has two re-occurring emphases: acceptable and effective visual aid materials need not be expensive; and, the teacher's artistic skill or talent is much less important than her common sense, her alertness to new possibilities, and her sincere desire to help her pupils understand and learn.

It has five parts: the theory of display; the materials for display; design for display; mediums for display; and, appraising display. Regardless of the subject under discussion, the writer gets herself understood and writes in such a way that the reader is motivated to turn to the next page. Happily, there are many fine illustrations throughout the book.

Sections of the book of special interest to educators in the church field are: the real thing and its models; pictures that teach; the chalkboard; slides; how to make posters and charts; the bulletin board; and, the exhibit.

From each one of these sections the reader can gain two things. He will get a clarified definition of what models, pictures, posters, and charts really are. In addition he will get many new ideas about how these forms of display can be used in the program of the church. He will come to realize that we are not making full and effective use of such simple and inexpensive teaching devices. Thus, he may be motivated to bring this means of mass communication to the attention of those with whom he works.—*Wm. S. Hockman*, Director of Religious Education, Lakewood (Ohio) Presbyterian Church.

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Helping Children Live and Learn: A Guide to the Use of Selected Materials That Contribute to Good Learning Experiences for Children in the Elementary School. By MILDRED THURSTON. Washington, D. C.: Association for Childhood Education International, 1952. 96 pages. \$1.25.

The Department of State of the United States Government asked the International Section of the American Association for Childhood Education to assemble boxes of permanent educational materials for countries abroad. Twenty-six boxes were prepared. Each one contains books and pamphlets, materials and equipment, photographs and film strips used in the elementary school programs in the United States. *Helping Children Live and Learn* is the guide to accompany these boxes. It has been written by Miss Mildred Thurston of the Laboratory School of the University of Chicago, who had the help of six groups of elementary educators in four different states.

It is a pamphlet of great importance to religious

workers in the United States. It not only tells what the earmarks of good learning experiences are but it also describes several such experiences. It includes descriptions of activities from the nursery class through the sixth grade. It traces the trends in education in the United States and points out that the three R's were emphasized in our first educational plans. John Dewey left his imprint on education when he helped parents and teachers understand the importance of physical and social activities in the child's development. Today's trend emphasizes not only children's need to engage in mental, physical and social activities but also their need to understand how they feel about these activities and about the interpersonal relationships they are experiencing. The realization that there are deep spiritual values inherent in the life of the class room is also a recent trend.

The analysis of how children throughout the world are alike is excellent. "We recognize that people in various countries differ in customs. However, children throughout the world are alike in many ways. They develop very much in the same way in the growth of the body; in their needs and interests, and in their curiosity about the why and how of their everyday living; in the ways they work and play alone and with other people; and in the ways they develop an understanding of how they feel and act about the things they experience."

Two lists in the pamphlet would challenge the thoughtful worker in religious education to consider what the implications of good educational principles are. The first is on page 11 where educational guides for today are given. The second is the supplement on page 89. It contains a complete list of the equipment and supplies in each of the twenty-six boxes and where these supplies may be purchased.

What the spiritual resources are in the elementary schools is not made as evident as most of us religious workers wish—and need! What is the church's role in building spiritual values? May the school and church cooperate?

The religious worker may need to read between the lines. Certainly the vivid descriptions of the process of teacher-pupil-parent cooperative planning, of the sensitivity to the value of each child as an individual of the evaluative process are suggestive.

One picture (there are many delightful illustrations) on page 25 entitled "Real Appreciation" shows a child at worship. Below is written "Just looking at the world and its wonders provides an opportunity for developing an appreciation of beauty and a spirit of reverence for the gifts of God through nature. A group of children had talked about a sunset which most of the children had seen the evening before. A few days later some of them wrote about it. When the teacher read the description written by one little girl, a hushed quiet pervaded the room. Charles said, 'Why it makes you want to bow your head when you hear what Beverly wrote!'"

This pamphlet is a must for teachers of religion who would understand the excellent work in the schools of the United States today. It is hoped that educators in other countries will be asked by their governments to assemble boxes which will show their country's concerns in education. Such materials from other countries along with the

guides which explain them would permit a cross fertilization of ideas of immense value for our understanding of educational theories and practices of today's world. Understanding might create the empathy which will be a necessary beginning as one asks what are the educative principles which should guide educators if we are to become one world. —*Edna L. Acheson*, Director of Education, First Unitarian Church, Chicago, Illinois.



Modern Education and Human Values. By ARTHUR T. VANDERBILT and others. ("Pitcairn-Crabbe Foundation Lecture Series," vol. IV.) Pittsburgh: University of Pittsburgh Press, 1952. 134 pages. \$3.00.

This book consists of five lectures delivered during the academic years 1950-51 and 1951-52 on the Pitcairn-Crabbe Foundation at the School of Education of the University of Pittsburgh. It is the fourth volume in the series of these lectures, all of which bear the same title.

Previous lecturers have included such scintillating theologians as Reinhold Niebuhr or educators such as George N. Shuster. Each of the present contributors also shows profound learning in his particular field.

Arthur T. Vanderbilt, Chief Justice of the New Jersey Supreme Court, writes on "The Law and Human Values"; Philip Rhys Adams, Director of the Cincinnati Art Museum, on "For the Stability of the State"; Rabbi Samuel H. Goldenson of New York on "The Moral Challenge to Education"; Clyde Kluckhohn, Director of the Russian Research Center, Harvard University, on "Universal Values and Anthropological Relativism"; and William G. Carr, Executive Secretary of the National Education Association, on "Values in Teaching."

Dr. Carr's essay deals with such practical questions as the competition for man-power in teaching necessitated by the economic structure. The other essays are more in the realm of the philosophical. It is noteworthy that the correspondence among the intellectual disciplines and arts which has allegedly been absent from the life of people in this highly specialized era, when poet and scientist speak different languages, is manifested here. It is good to have an anthropologist cite W. H. Auden, and also to have a judge show a familiarity with history. In this series of lectures the scholars seem able to speak with one another in a language all can apprehend. —*Kendig Brubaker Cully*, Minister of Education, First Methodist Church, Evanston, Ill.



The Courage to Be. ("The Terry Lectures.") By PAUL TILLICH. New Haven: Yale University Press, 1952. ix + 197 pages. \$3.00.

This is likely to be more widely read and discussed than any book Paul Tillich has written. Profound as always, Tillich here addresses himself to an issue so presently urgent (how to live boldly in an age of despair) and carries through his argument so connectedly and lucidly, that psychologists, educators and parents will be as interested as philosophers and theologians. Of special interest to religious educators will be chapter iii on "Pathological Anxiety, Vitality, and Courage," where the right relations between psychotherapy and religious counselling are discussed.

The book begins with a short historical sketch of the concept of courage in Western thought, from Plato to Nietzsche (chapter i). The survey tends to show that the ethical meaning of courage is always rooted in a particular conception of being, and a particular religious attitude toward ultimate reality, so that in its larger sense courage is closely related to ontology and to religious faith.

Two chapters then follow in which a diagnosis is made of the problem of fear and anxiety as it exists at the present time. Fear and anxiety are interdependent but distinguishable: fear "has a definite object," while anxiety is inspired by the almost indefinable threat of "nothingness" or "non-being" that hangs over every mortal man. "The sting of fear is anxiety, and anxiety strives toward fear"—so as to concentrate on something definite that can be dealt with (p. 37). There are three inescapable forms of "existential" anxiety that are inherent in man's condition: "Non-being threatens man's ontic self-affirmation, relatively in terms of fate, absolutely in terms of death. It threatens man's spiritual self-affirmation, relatively in terms of emptiness, absolutely in terms of meaninglessness. It threatens man's moral self-affirmation, relatively in terms of guilt, absolutely in terms of condemnation" (p. 41). The first type of anxiety was specially prevalent at the end of ancient history, in the time of the Stoics; the third at the end of medieval history, in the time of Luther; the second is the prevalent type today, at the end of the modern era, though there are overtones of the other two. It is a grave mistake to confuse existential anxiety with neurotic anxiety. "Neurosis is the way of avoiding nonbeing by avoiding being"—or "evasive reality," as it is usually put. Neurotic and existential anxiety are now so bound up together, despite their difference, that they demand the cooperative services of psychotherapy and religion. "The basic principle is that existential anxiety in its three main forms is not the concern of the physician as physician, although he must be fully aware of it; and conversely, that neurotic anxiety in all its forms is not the concern of the minister as minister, although he must be fully aware of it" (p. 73).

What is the nature of the "courage to be" which specifically corresponds to the threat of emptiness and meaninglessness, so characteristic of our age? All courage is "self-affirmation in spite of" something or other; what kind of courage can affirm itself in spite of modern doubt and life's meaning? The last three chapters endeavor to define this courage. It is not simply "the courage to be as a part" (chapter iv), which appears in the adherents of the various forms of collectivism, including "democratic conformism." It is not simply "the courage to be as oneself" (chapter v) which appears in the various forms of individualism, including the despairing courage of the atheist Existentialists. The former tends to lose the self in the world, while the latter loses the world in the self. Beyond both of these is an "absolute faith" that appeals to a power of being transcending the distinction between self and world, since Being is the ground of both. It includes and transcends mysticism's conquest of fate through union with the eternal, and personalistic theism's conquest of guilt through reconciliation with a just but forgiving Redeemer. In the face of the doubt which re-

duces even these great forms of courage to emptiness, the courage most needed today is one that can appeal to "God above God," the God of being itself, who "appears when God had disappeared in the anxiety of doubt."

These concluding words of the book will be hotly debated by theologians, who will ask whether the God of the Bible is not here disappearing in metaphysical vagueness and impersonality. Is Tillich's remedy for meaninglessness something wholly devoid of concrete meaning? Clearly this is not his intention; he means, like Berdyiev, to correct the mysteries of mystical theology and the affirmations of positive revelation by one another, and point beyond both to a divine source of meaning who positively affirms life though often appearing to be an abyss of nothingness.—*Walter M. Horton, Professor of the Philosophy of Christianity, Graduate School of Theology, Oberlin College, Oberlin, Ohio.*

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Religion and the Decline of Capitalism. By V. A. DEMANT. New York: Charles Scribner's Sons, 1952. 204 pages. \$3.00.

This is the revised and enlarged version of the Holland Lectures of 1949 by the Professor of Moral and Pastoral Theology at Oxford, England. It is a stimulating and challenging book which, although difficult reading, has surprising conclusions. For one thing, it recognizes that capitalism is on its way out for four reasons: "the hostility it brought on itself; the break-up of its own institutional framework; its parasitism on the non-economic foundations of society; and the dissipation of the dispositions which reared and sustained it." To meet this disintegration, the author says that human nature has tried to protect itself "by various socialistic measures." But Dr. Demant maintains that the "state principle is no more able to constitute the bonds that make a society than the market principle." At times the author is, perhaps, a bit too severe as when he says that socialistic systems use the idea of a universal good merely as a "monkey trick" to gain support for a sectional group striving for power. He rightly says that basically productive work must be something done for the good of society, it must be also a vocation and it must be a partnership, in ownership, in responsibility and in the proceeds. He maintains that all this is impossible in nationalized industry. This may be true but is it not a bit early to be sure that no form of nationalization can do this? Certainly the Tennessee Valley Authority experiment succeeded in achieving success in part, and perhaps it is too much to assume of frail human nature that the millennium should come over night. The author makes a strong case for condemning the imperfections of both the Eastern and the Western bloc, of both capitalism and communism. This is true, the author maintains, "if the cultural domain is treated as an adjunct for political consolidation, as this sphere is, in totalitarian societies; or if it is prostituted to keep the economic process going, as it largely is in the democracies."

He submits considerable evidence that neither capitalism on the one hand nor collectivism on the other is the ultimate answer to humanity's needs. Nearly all of us are prejudiced in favor of what is.

We need standards "from outside our civilization by which to judge which of its forces are helpful and which are detrimental." At present we have a spiritual and cultural lag, making dangerous our scientific advances. No civilization can permanently endure which is not dependent upon "God as the ground of its being or existence." The author says that man has been going from one aberration to another. In reality, he is "a spirit-centered creature" and must allow "Divine Action to operate upon and through him."

It is to be hoped that this book will have a wide reading among all those who sincerely want to see religion undergird our society. In the long run, without the religious dynamic, we face only disaster, but it must be a genuine religious spirit, not one which merely seeks to bolster and sustain a capitalistic culture. — Jerome Davis, West Haven, Conn.

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The English Primers (1529-1545): Their Publication and Connection with the English Bible and the Reformation in England. By CHARLES C. BUTTERWORTH. Philadelphia: University of Pennsylvania Press, 1953. xiii + 340 pages. \$6.00.

In his earlier book, *The Literary Lineage of the King James Bible* (University of Pennsylvania Press, 1941), Dr. Butterworth made a remarkable contribution to the study of the history of the English Bible, disclosing the virtues of a sound historian and student of literature. Those interested in the English Bible and the English Reformation will find here a worthy companion volume, for it deals with an important type of literature from the time when Tyndale, Coverdale, Rogers, Taverner, and others were engaged in translating the Bible, and when More, Cromwell, Cranmer, Tunstall, Gardiner, and Henry VIII were part of an important chapter in the history of England and of the English church. The librarian, the general educator, the religious educator, the secular and church historian, Biblical scholars, and the student of devotional literature, liturgics, English literature, and the history of printing will all discover that this book is significant for their respective fields of interest.

The Primer was a religious handbook, centered about the Book of the Hours of the Blessed Virgin Mary, generally with almanac, calendar of sacred days, the Lord's Prayer, the Creed, the Ten Commandments, expositions, prayers and graces, the canonical Hours, the Litany, the Dirge, the seven Penitential Psalms, etc., and if for children, the alphabet was included. The canonical Hours usually followed the usage of Salisbury ("the use of Sarum"). As early as Chaucer and Wycliffe regular Latin Books of Hours were translated into English. The Primers were gradually superseded after the appearance of the Book of Common Prayer in 1549.

From the Book of the Hours and the first printed English Primer in 1529-31 to the authorized Primer of Henry VIII in 1545, Dr. Butterworth's discussion holds the reader's interest. It is particularly notable how the history of the English Bible and that of the English primers were intertwined. The author has made a first-hand study of the primers, and his descriptions of their authors, contents, sources, and place in the history

of this period are based on careful analysis and made with interpretative insight. The English primers represent a relatively unexplored field, and Dr. Butterworth's book may be described as an original piece of research. Because of their considerable scriptural content, and in view of the fact that several primers appeared before the Coverdale Bible, the primers "had their part in shaping the English text" of the Bible.

Appendices to the book treat the following subjects: Martin Luther and the Marshall Primers, the Two Issues of Mayler's Primer of 1540, Synopsis of Scriptural Passages in the Primers, and Specimens of Variant Readings (Ps. 51:1-12 and Matt. 6:9-13). There is a well-organized twenty-one page bibliography, which suggests the thoroughness of the author's research and provides further sources of study for the serious student. This is an important book. — *Herbert G. May*, Professor of Old Testament, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

* * *

Life Adjustment Booklets. Published monthly, September through May, by SCIENCE RESEARCH ASSOCIATES, 57 West Grand Avenue, Chicago 10. Annual subscription, \$3.50; single copies, 40 cents each.

Dating Days, by L. Kirkendall and R. Osborne. *Making and Keeping Friends*, by W. Menninger, M.D.

Understanding Sex, by L. Kirkendall.

Looking Ahead to Marriage, by C. Adams.

What Are YOUR Problems?, by H. Remmers and C. Hackell.

Your Behavior Problems, by O. English and C. Foster.

Facts about Juvenile Delinquency, by R. Strang. *Facts about Narcotics*, by V. Vogel, M.D., and Virginia Vogel.

Facts about Alcohol, by R. McCarthy.

Our World of Work, by S. Wolfbein and H. Goldstein.

Keeping Up with the News, by P. Stensland and L. Dennis.

How to Write Better, by R. Flesch.

Understanding Politics, by R. Merriam and J. Bethel.

Primer of Atomic Energy, by J. Lewellen.

Life Adjustment Booklets are a part of the U. S. Office of Education program for making available to teen-agers the clearest possible presentation of psychological and social patterns with which youth are most immediately concerned. Competent psychologists, psychiatrists, educators and guidance experts present the latest research findings and relate them in perspective to the wider goals of the whole community. They are written with the kind of insight that brings a "That's for me" response. Religious educators and pastor counsellors are discovering in these many "just right" pamphlets for the problems of a confused young person or a questioning youth group.

The current list includes about forty titles for teen-agers. The first four mentioned explore the "boy meets girl" situation, which has always been an absorbing interest of high school youth, but more frequently analyzed at college level. Frank, pointing up emotional maturity, presenting what is successful in our society out of the counsellor's wide experience, these are studies most young peo-

ple will read avidly. They present friendship as a true art, one that can be cultivated and enriched through understanding.

What Are YOUR Problems and Your Behavior Problems deal with characteristic "worries" of adolescents, grouped in several major headings as revealed by the Purdue Opinion Panel of 15,000 students and other surveys. Emphasis is on the common human-ness of the struggles for personal independence and maturity in our society, while the challenge to grow up is put squarely on the young person who has to master it.

Facts about Juvenile Delinquency, — *Narcotics*, — *Alcohol* describe these major problems with a barrage of facts concerning their extent and effects upon personal health and behavior. They show the relationship to emotional and mental disturbances, and emphasize the positive values of healthy recreation and social activities in developing good citizenship and personal security. The goal is enlistment of teen-agers' help with a group problem, not just personal hygiene.

Other booklets mentioned above emphasize vocational and civic interests, or the development of specific skills. *The Primer of Atomic Energy* is one of the most factual condensations of this whole new area of knowledge available. "You have a right to decide whether atomic energy will enrich your life or destroy it" (p. 48). *Your Club Handbook* is another excellent manual for group leaders.

All of these manuals present mature ways of approaching the adolescent's pervading interest in himself and his social growth. They deserve wide circulation.

There is a whole comparable series of *Junior Life Adjustment Booklets* for students in grades six through nine, composed for their level, but in no sense written down to them. They emphasize the same principles of mature relationships with other people and social self-discipline. Characteristic titles include: *Getting Along with Parents; Life with Brothers and Sisters; Clubs Are Fun*; etc. — Beatrice W. Clemmons, Nashville, Tennessee.

* * *

Intergroup Education in Public Schools. By HILDA TABA and others. Washington, D. C.: American Council on Education, 1952. xii + 337 pages. \$4.00.

Intergroup Education in Public Schools is an omnibus exposition of the first systematic, large-scale attempt to develop a preventive attack on the causes of prejudice and frictions between groups, to identify social needs and to develop materials and methods to solve human problems in the existing framework of education.

In January, 1945, under the direction of the American Council on Education, and supported by a grant from the N.C.C.J., Dr. Hilda Taba and her associates undertook an early experimental project in intergroup education which in the four years of its existence had the cooperation of 18 school systems in various parts of the country and involved more than 250 local projects in 72 individual schools or community groups, including the participation of some 2500 classroom teachers, school administrators, and community workers. The undertaking was one of action research. ". . . Concern over human relations is not enough to produce an effective program. This concern must

be translated into educational goals and these, in turn, implemented by appropriate educational experience" (p. 35).

Preliminary reports regarding specific phases of the overall project have appeared previously under the titles: "Reading Ladders for Human Relations"; "Literature for Human Understanding"; "Sociometry in Group Relations"; "Curriculum in Intergroup Relations"; "Case Studies in Instruction of Secondary Schools"; "Elementary Curriculum in Intergroup Relations"; and "With Focus on Human Relations."

The present volume is an analysis of the experiences developed to meet the four-fold comprehensive, educational objectives of intergroup education, as conceived by Taba and her associates. These goals are: factual knowledge and ideals, social sensitivity, rational and objective habits of thought, and the social skills.

This volume is not only an inspiration to those who have developed a primary concern for the enrichment of intergroup relations, but also an incentive to those who have experienced what often seem to be the insurmountable frustrations of human relations. Among their many conclusions, the volume places foremost the evidence that "it was encouraging to see that cooperative experimentation in programs patterns combining research and program building is both possible and productive" (p. 310). — Edward Zerin, Rabbi, Temple Israel, Hollywood, California.

* * *

What Present-Day Theologians Are Thinking. By DANIEL DAY WILLIAMS. New York: Harper & Brothers, 1952. 158 pages. \$2.00.

Professor Williams is Associate Professor of Christian Theology in the Chicago Theological Seminary. His purpose in writing this book as stated in the Preface is to show that certain key problems lie at the heart of the theological movement today, to state what these problems are, and what theologians are saying in the attempt to resolve them.

The author points to the theological renaissance of our day. He asserts that the "universal theme" of this renaissance is "that the true human community can come into existence, not through human effort alone, but through a discovery that God through his own forgiving love does bring men into a sane, humble and personally creative relationship." There is a clear articulation of the existential concern that lies at the heart of theology as well as a critical appreciation of the existentialist analysis of the human predicament, which Professor Williams holds "stands very close to the deepest themes in the Biblical account of man."

The treatment of theological thought is divided in terms of four basic issues. First is the problem of the Bible and Christian truth. Here the relations of philosophical reflection and the Gospel are surveyed as well as the place of the Bible in the Christian knowledge of God. The exclusive biblicalism of Barth is countered by the more comprehensive structures of Bultmann and Tillich, Whitehead and Wieman, the Anglicans and the Roman Catholics. The treatment of each of these positions is very brief but also very provocative and suggestive. Professor Williams believes that there is an enlarging area of agreement in the un-

derstanding of revelation as real personal encounter between God and man on the plane of history, as well as at the point of a measure of divine self-disclosure through all human experience.

The second issue is that of ethics and society. Five Christian ethical traditions are surveyed: the Roman Catholic stress on natural law, the Anglican incarnation motif, the "two realms" of Lutheranism, the status of progress in Liberal Protestantism, and the Calvinist-Puritan idea of the ordered commonwealth. The discussion is centered around two basic principles which are involved in the attempt to see human life in the light of Christ: the *personal principle* and the *social principle*. Despite the important differences between these traditions, Professor Williams sees a basic area of converging witness to "the vision of a society in which personal existence in freedom and dignity is realized in and through participation in the community of men under the judgment and the creative mercy of God."

The third issue is Jesus Christ in history and faith. The most prevalent orientation of thought concerning Jesus Christ is not the two-nature controversy of Chalcedon but the mystery of "two histories." Jesus Christ is the focus of the history of our human existence and of the history of God's creative and redemptive acts. The view of Richard Niebuhr of objective history and personal history is an example of this type of restatement. The Christologies of Galloway, Tillich, Brunner, Niebuhr, Baillie and others are suggestively reviewed in the light of the *positive* revelatory significance of the finite limitations of Jesus.

The last issue has to do with the church. Along with the ecumenical trend, the author affirms that an internal revolution is occurring in the churches. He sees hopeful signs in the new Protestant emphasis on the "catholic character of the Body of Christ," as well as in the "protestantizing tendencies" in the Roman Catholic Church.

The very brevity of the book constitutes both its excellence and its limitations. For those who must "read while they run" it would be impossible to recommend a more succinct and suggestive account of what is going on in theological circles than Professor Williams has given us. Yet there are a number of points where the readers will regret this brevity, since some comparisons and contrasts are made that leave the issues confused rather than clarified. A case in point is the relation between Wieman's naturalistic theism and Tillich's theology. Nevertheless such a criticism is an implied commendation. It is not every book that leaves the reader with the conviction that it should have been longer. — *J. William Lee*, Assistant Professor of History and Philosophy of Religion, Graduate School of Theology, Oberlin College.

* * *

Alcohol Education: A Guide Book for Teachers.
By JOSEPH HIRSH. New York: Henry Schuman, Inc., 1952. 107 pages. \$2.50.

This is a book about which a reviewer may be forthright, both in approval and criticism. The author is purposeful educationally and writes with knowledge and experience. He summarizes what research has collected in the past ten years on the alcohol problem. In only 86 pages a maximum amount of information is given. The history of

the liquor problem, the nature and effects of alcohol, the disease called alcoholism are all focused on teaching principles. A listing and a brief evaluation of films and books are provided. Throughout the necessity for educating youth about alcohol is stressed. The treatment is constructive and faithfully serves the purpose in the sub-title, "a guide-book for teachers." It is just that.

Yet the book is misleading in many ways. A misspelling and over use of "et cetera" may be forgiven, but Dr. Hirsh while chiding reformers for exaggeration is himself guilty of some increases. "Most Americans drink alcoholic beverages" does not integrate with his estimate of 65 million out of 150 million. He takes it as axiomatic that prohibition fails when it has had remarkable success with about two-thirds of the human race. The author repeatedly decrying prohibition himself commends prohibition of alcohol to minors, railway men, airplane pilots, motor car drivers and alcoholics. The book seeks to be coldly objective though admitting that problem drinking is primarily subjective. The psychological and social aspects of drinking are portrayed but always the moralistic and legal aspects are discounted. Actually the author is weighing moral values throughout in the name of medical and scientific knowledge. One longs to tell him that science without conscience is inadequate. While helpful principles of education are provided the book is basically hopeless. There is no thought of drastically limiting the manufacture, selling, and consumption of intoxicating beverages. It is like promoting war with emphasis on the care of casualties. No scientific intellectualism can alter the fact that over 25 million arrests for drunkenness since repeal is a moral question of first magnitude. Nor is there a hint that it is moderation that perpetuates and in time increases the problem. Religion and church are sparingly, even grudgingly mentioned.

In gratitude three statements are quoted. The term "alcoholic" should be "restricted to describing an involuntary, uncontrollable dependence upon alcohol." Second, "The effect of alcoholism on the home is perhaps as insidious, as costly, and as far-reaching as any disease with which we are presently confronted." Third, and this sentence is printed in italics: "The brain, which is enmeshed in a heavy network of blood vessels, is more directly affected by the concentration of alcohol in the blood than is any other part of the body." The book is unrealistic in many ways but it will be genuinely helpful for teachers as to approach and method. — *George A. Little*, Toronto, Canada.

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Student Participation in College Administration.
By FRANCES E. FALVEY. New York: Teachers College, Columbia University, 1952. 206 pages. \$4.00.

This book is a comprehensive study of student participation in college administration, buttressed by all of the usual supplementary studies of philosophical objectives, historical backgrounds, examples of successful practice, and forecasts of future development. If one wishes to know how far this particular movement has progressed, and how far it promises, or threatens, to progress, this book is indispensable. The reader will discover a multi-

tude of opportunities for student participation, and probably close the book praying to be delivered from membership in any academic community in which all of the opportunities are offered at once.

The viewpoint from which the book is obviously, and perhaps naturally, written is that it is desirable to have the greatest possible degree of student participation. Such participation is represented as a good in itself, and there are certainly some good arguments, such as the principle of learning by doing, which support that thesis. To try to establish the thesis, however, on the ground that students at the University of Paris in the Middle Ages managed the University, is nothing short of absurd. It is a far cry from the Rue de Fouarre where students sat on bundles of straw and heard lectures delivered by professors from balcony windows, to the complex social, economic, and academic structure of a modern college or university.

Acceptance of the fundamental thesis of this book requires the surmounting of at least two fundamental difficulties, one for the student, and one for the college. The student who attempts to gain a thorough knowledge of the functioning of the institutions in which he is studying will almost certainly achieve his goal at the expense of a thorough knowledge of the subject matter of his courses. The college which lays all of its operations open as laboratory materials for the experimental use of each passing generation of students will experience serious loss in continuity of policy if not actual damage to plant and equipment.

If the author is justified in saying that opposition to experiments in student participation stems from a lack of faith and courage on the part of faculties and administrative officers, her critics are perhaps as fully justified in saying that her advocacy of student participation is born of too great a faith in the process of college administration as an educational force in itself and too great a naïveté with respect to its adaptability for laboratory purposes. — Donald Love, Secretary, Oberlin College, Oberlin, Ohio.



Concise Bible Commentary. By W. K. L. CLARKE. New York: Macmillan Company, 1953. 996 pages. \$7.00.

The Companion Bible. By WILLIAM A. COCKE. Philadelphia: John C. Winston Company, 1953. 496 pages. \$3.50.

How to Know Your Bible. By A. VICTOR MURRAY. Boston: Beacon Press, 1953. 192 pages. \$3.00.

God's Order. By JOHN A. MACKAY. New York: Macmillan Company, 1953. 214 pages. \$3.00.

The author and editor of this one volume commentary, W. K. Lowther Clarke, has been for many years the editorial secretary of the Society for the Propagation of Christian Knowledge (in England). One could guess that he has been working on this meticulous and rather copious volume for many years. A commentary of this size is usually the collaboration of many scholars, instead of one man. This volume includes twenty-eight articles on extensive biblical topics; an introduction to each of the books of the Old Testament, the Apocrypha, and the New Testament; a careful line by line exegesis on all chapters. Clearly written, based on fresh and constructive scholarship, well printed,

sturdily bound, this is an excellent volume to have handy for a careful study of the Bible. It is a monumental work for one man to accomplish. Religious educators in the United States will be disappointed, however, that no reference is made to the Revised Standard Version of the Bible.

The Companion Bible is a shorter Bible based upon the King James Version; it contains less than one-fourth of the total Old Testament and New Testament. The books follow the usual sequences from Genesis to Revelation; after each book is a bit of introductory data about the book, more descriptive than critical; chapter and verse numbers are omitted, with titles to guide the reader along the way. While deletions needed to be rather large in many places, the editor does a fairly good job of selection of materials.

For religious educators, who are ever intent on finding aids for laymen to appreciate the Bible, the volume by A. Victor Murray will be welcomed. In short and graphic paragraphs, the writer introduces the reader to the book itself through its versions; through nine representative books. (Amos, Hosea, Isaiah 1-39, Deuteronomy, Philippians, Acts, Galatians, and Mark) to show how one goes about constructive Bible study of various types; he then through the books of the Old Testament and the New Testament sees the historical and literary development of the story of the Bible; four maps and seven tables bring graphic helps to the reader. This is a commendable book for helping laymen understand the Bible, and ought to find rather extensive use. The author is President of Cheshunt College in Cambridge University.

John Mackay gave the Croall Lectures at the University of Edinburgh in 1948, though these lectures were on his mind for many years, to have been given originally in 1941; but World War II interfered. The volume is a series of lectures on the Letter to the Ephesians, wherein Dr. Mackay sees God's order for spiritual reality, with God's purpose behind this book which he believes Paul has written. Nine chapter titles include The Great Rift, New Men in Christ, The New Divine Order, Christian Action on the Frontiers of Strife, The Four Imperatives of Christian Living (walk in the light, copy God, learn Christ, be filled with the Spirit). This is an excellent and enthusiastic book, a guide to Christian action in an ecumenical age where Ephesians is sort of a textbook or primer. — Thomas S. Kepler, Professor of New Testament, Graduate School of Theology, Oberlin College, Oberlin, Ohio.



Henry Drummond: An Anthology. Edited, and with the story of his life, by JAMES W. KENNEDY. New York: Harper & Brothers, 1953. 253 pages. \$3.00.

Practically everyone who likes rummaging in second-hand bookstores will recall having come across Drummond's *Natural Law in the Spiritual World* or *The Ascent of Man*, often marked down to five cents or ten. Those books and other writings of Drummond, such as the essay "The Greatest Thing in the World," had phenomenal distribution. Drummond's years were 1851-1897. His career spanned the period of reinterpretation of the Christian faith in the view of the impact of the evolutionary theories. His great contribution was

to interpret science to religion and religion to science.

Drummond's battle to make a proper synthesis of science and Christianity was a necessary one. The battle was largely won, a fact attributable in large measure to his influence. That struggle now can be seen in historical retrospect, since the theological argument has moved into other areas. For that reason one does not quite see the validity of the editor's contention that the conversations between science and religion are equally vital today as they were in Drummond's lifetime.

However, we may be grateful to Mr. Kennedy for having done this labor of love. The anthology contains specimen writings of Drummond's, each carefully annotated. Actually, the most valuable part of the book is the introductory chapters (Part I, chapters i-vii), which give "A Glimpse of the Man." Although somewhat laudatory in character, these chapters very clearly portray this man who was mightily influential in the Christian world during his unfortunately brief lifetime. Here we have re-created the passionate interest in religious questions which Drummond both fostered and ministered to among the university students in several continents. It is informing to learn that his original religious impulses were stirred to a lifetime commitment by Dwight Moody, for whom he continued throughout his career to have an unbounded admiration.

The writings include his inaugural address as professor of natural science at Glasgow, "The Contribution of Science to Christianity," sundry addresses to university students, some of the famous "Christmas Booklets," "The New Evangelism," and excerpts from *Natural Law and The Ascend of Man*. There is an introduction by Samuel M. Shoemaker. — *Kendig Brubaker Cully*, Minister of Education, First Methodist Church, Evanston, Ill.

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The American Church of the Protestant Heritage.

Edited by VERGILIUS FERM. New York: Philosophical Library, 1953. 481 pages. \$6.00.

The Editor finds "justification" of two sorts for the publication of this series of essays, historical and interpretative, about selected groups of Christians in America. First, he notes the need for "fresh appraisals by fresh interpreters." Second, he sees, in the light of impending merger and federative movements, the "signal importance that an understanding is had of historic divergences and developments, particularly on American soil." The resultant volume meets both types of "justification" excellently.

In search of "fresh appraisals by fresh interpreters" he turned to contributors who could write "'from the inside' . . . either by way of long and sustained membership or by special studies, or by both." He endeavored to secure interpreters "not bound too much by the temptation of giving 'official' reporting." He was successful in the first attempt. In fact the only non "in-group" contribution, as far as this reviewer can discover, is that of the editor himself on "The Lutheran Church in America," and he can claim, although his is one of the least sympathetic accounts, both previous "long and sustained membership" in the Lutheran Church, and "special studies" in the history of that body. How well he succeeded in the second at-

tempt is revealed by the List of Contributors. Here are "officials" a-plenty: a bishop, a general superintendent, editors and former editors of official church papers and no less than twelve professors or former professors in official theological seminaries of the varying groups treated. The text reveals that he succeeded remarkably well in getting his contributors to restrain the temptation to "official reporting."

The groups selected for treatment constitute a good cross-section of American Protestantism, although, depending upon how one interprets the term "protestant," the inclusion of the Unitarians and Universalists may be brought into question. Included are: the Moravian Church; the Lutheran Church; the Mennonites; the Protestant Episcopal Church; the Reformed Church; the Presbyterian Church; Unitarianism; the Congregational Christian Churches; Baptist Churches; the United Presbyterian Church; the Society of Friends; the Evangelical Mission Covenant Church and the Free Churches of Swedish Background; the Church of the Brethren; the Evangelical and Reformed Church; Methodism; the Universalist Church of America; the Evangelical United Brethren Church; Seventh-Day Adventists; Disciples of Christ; the Church of God (Anderson, Indiana). It is unfortunate that the editor was unable to enlist the assistance of a representative of the Pentecostal Churches. Lacking such assistance the volume would have benefited by recourse to some writer who possesses both knowledge of and sympathy for this large and increasingly important group of churches.

Jacket blurb writers seem especially prone to misrepresentation. Let the hasty reader of the front blurb beware of the assertion that this is an "appraisal of the big churches of the Protestant heritage." There is nothing "big" about the Moravians, the Evangelical Mission Covenant Church, the Universalists, the Unitarians, the Church of God (Anderson, Indiana), the Friends, or the Mennonites, which run from 35,000 up to 150,000. Fortunately the significance of a church group is not determined by its size. Inclusion of groups by the standard of "big" set by the blurb would have been the ruination of a book which achieves maximum worth by the inclusion of these small groups. — *Richard Wolf*, Associate Professor of Church History, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

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Moral Principles of Action. Planned and edited by RUTH NANDA ANSHEN. New York: Harper & Brothers, 1952. xii + 720 pages. \$7.50.

The sixth volume in the Science of Culture Series is a collection of essays on the subject of man's ethical imperative. In an effort to overcome the dispersion and atomization which attends the quest for a satisfying answer to man's ethical goal, this book draws together the thinking of significant thinkers to provide a synthesis of both theory and practice. The contemporary atrophy of the moral conscience must be met by drawing into a firmer coherence the basic questions and answers of morality. Are we capable of recognizing and responding to universally applicable ethical principles? Are we linked to each other in a profounder unity than that of doctrine and thought

and do the universal moral principles spring from this subliminal level? The editorial preface suggests that an affirmative answer will be forthcoming to these questions. The contents of the book yield a less confident answer.

Between the exposition of the Ten Commandments with which the volume opens and the closing commentary on the Beatitudes, both by Miss Anshen, there lies a rich fare of ethical insights. Although the work suffers from a lack of any definite focus, the material in the main is excellent. The surprising naïveté of MacIver's treatment of the "Deep Beauty of the Golden Rule" is offset by the more penetrating essays of Paul Weiss, Erich Fromm, H. R. Niebuhr and R. McKeon. The Thomistic lucidity of Maritain, D'Arcy and LaPiana finds its counterpoise in the more tortured expressions of Jaspers, Buber and Tillich. Jaeger's urbane plea for the contemplative life as the goal of the moral life forms a contrast with Pope's and Linton's sociological orientation. Some of the most rewarding treatises deal with the possibility of discovering universal norms for moral conduct. Among the authors who apply themselves to this issue, Von Fritz, Northrop and the Islamic authors are especially interesting. Of course no selection among the authors could do justice to their efforts. Some of the essays move from philosophical standpoints, others, from historical or sociological perspectives. Comparison becomes virtually impossible, although this reviewer must confess that the article by Alexander Sachs is such a hedgehogodge as to warrant the use of the editor's red pencil! The lack of a common framework reveals, perhaps as none of the essays do, the genuine root problem of all ethical speculation. How does one bring together the Roman Catholic, the secular psychiatrist or sociologist, the Buddhist, the active statesman, the Hindu and the Protestant theologian, the philosopher and the scientist, and expect to get a common answer or formulation of ethical issues?

This almost embarrassing diversity of viewpoints makes the book an easy mark for adverse comment. The lack of balance between Eastern and Western thinkers, between long and short articles and the somewhat arbitrary arrangement of the contents leave something to be desired. The omission of chapters on the moral problems connected with the nature of the state, labor, sex morality and the media of mass communications should be marked. However, this is an impressive book. The variety of perspectives brings desirable tension. The secularist and the religious outlooks are stated convincingly side by side. The limitations of each emerge clearly. Here indeed is reading for classes in ethics and sociology and for those who would keep abreast of some of the best thought of our day on our moral dilemmas.

Behind the commendable effort to lay hold of universal norms and to bring into clarity man's moral situation there stands man, the creature of moral ambiguities for whom the agony of moral decision is no child's play. The limitations of culture do not alone sway ethical judgment but man's inward contradiction which testifies to the struggle between the good he would perform and does not and the evil he would not do, but actually does. No neat solution has been found for this. Fortunately responsible communication among men concerning the formulations of ethical judgments itself

presupposes a bed-rock of moral reality, inescapable if not formulable in universally acceptable propositions. In pointing to this deeper dimension of ethics, the book serves a good purpose. — *Clyde A. Holbrook*, Chairman, Department of Religion, Oberlin College, Oberlin, Ohio.

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The Organizational Revolution. By KENNETH E. BOULDING. New York: Harper & Brothers, 1953. xxxiv + 286 pages. \$3.50.

In the second volume of the series on the Ethics and Economics of Society, we have a first rate mind at work on the problem of the ethics of economic organization. Kenneth E. Boulding, Professor of Economics at the University of Michigan carries through a rigorous study of the forces which have led to the development of economic organizations, the consequences of this development especially as they affect ethical judgments and concludes with a series of case studies embracing the labor movement, farm organizations, business organizations and the state. The third main division of the book offers a critique and discussion by Reinhold Niebuhr who continues to wield trenchant pen on the complex issues of "Coercion, Self-Interest and Love." Boulding replies and the book is rounded out by a "general discussion" in which the viewpoints of a large number of informed critics are brought together. It is noted that several of the latter feel little sympathy with Dr. Boulding's conclusions and would prefer not to be considered as sponsors of the book!

There is a considerable amount of technical material contained in the study — as it should be. But there is no blinking the very profound moral problems raised by these technical matters. The work is to be conceived not as an authoritative statement for the National Council but as one more contribution to the discussion which Christian ethics must undertake to be relevant to the contemporary world. Isn't there a place for the use of the books in this series not only in the theological schools but in our churches where laymen may come to grips with the assumptions of our economic culture in the light of informed Christian moral opinion? We should not allow this very significant examination of our world to gather dust on library shelves. Let us put it into the main stream of the churches' life and offset the plumbum served up by reactionary groups who would capture the Christian churches for outmoded views of our culture and perverted views of Christian morals. The remaining volumes of the series will be eagerly awaited by laymen, clergymen and scholars. — *Clyde A. Holbrook*, Chairman, Department of Religion, Oberlin College, Oberlin, Ohio.

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Making Prayer Real. By LYNN J. RADCLIFFE. New York and Nashville: Abingdon-Cokesbury Press, 1952. 254 pages. \$3.00.

This volume on prayer, written by a Methodist minister in Cincinnati, is welcome evidence that some Christians are returning to a life of discipline and devotion.

Following in the pietist strain, the author is empirical throughout. He stresses the value of personal awareness, conviction and commitment as opposed to hereditary faith and practice. Although the emphasis is upon the individual and his

quest to know God, the social implications of Christianity are recognized. The author is quite right in advocating a quickening of our personal religious life if Christianity is to be effective. There is no substitute for disciplined Christian living. Parts of this volume were for this reviewer reminiscent of the discipline found in the home of Susannah Wesley, the Holy Club of Oxford and the Methodist Class Meeting of yesterday. The author brings to his task detailed knowledge of the prayer classics and personal experience with his subject. The theological implications would meet the approval of the pietist and orthodox wing of the church.

In considering the book as a whole, the author has set a worthy goal for himself — to stimulate among Christian people a disciplined life of prayer. On the other hand, he expects too much by his over-analysis of prayer life. Two lines from Butler's *Hudibras* seem to apply here:

"For all a rhetorician's rules

Teaching nothing but to name his tools."

Rules and tools, that is, *analysis*, can be carried too far. Again, despite recent studies, this reviewer would hesitate to call telepathy and extrasensory perception "inescapable facts." This volume, however, is excellent. It can and should be used to great advantage by leaders of prayer groups and by ministers desiring to improve the religious tone of a given congregation. Let us hope that this book and others similar will bring our age to "A Spiritual Renaissance," the theme of the first chapter. — *Wm. Cardwell Prout*, Pastor, The Methodist Church, Howell, Michigan.

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Theology of the New Testament, Vol. I. By RUDOLF BULTMANN. Translated by Kendrick Grobel. New York: Charles Scribner's Sons, 1951. ix + 366 pages. \$3.50.

The work of Rudolf Bultmann of Marburg University has been tremendously stimulating for the past thirty years. With Martin Dibelius he was one of the early pioneers in *Formgeschichte* at the close of World War I. Allied with those who contributed to *Zwischen den Seiten*, Bultmann has viewed his interpretation of Jesus through eyes of Crisis Theology (although he himself is not a crisis theologian); this was evident in *Jesus* (translated into English, *Jesus and the Word*). More recently his "demythologizing" of New Testament materials has been the focus of much theological discussion. His study of the Gospel of John from Mandaean backgrounds has been provocative. Consequently, his work on New Testament theology has been awaited with keen interest. Those who read this volume will not be disappointed. Though many will not agree with Bultmann's views in this volume, they will be intrigued to think keenly about New Testament ideas. With his usual careful, minute approach to New Testa-

ment text, coupled with his theological approach to New Testament ideas, Bultmann in this volume has made a provocative contribution to New Testament theology. This volume deals with the eschatological message of Jesus (32 pages); the kerygma of the earliest church (30 pages); the kerygma of the Hellenistic church aside from Paul (122 pages); and with the theology of Paul (176 pages). Volume Two will deal with the interpretations of John and the development toward the ancient church. His analysis of man, sin, and factors in salvation, as related to man *before* and *after* Christian faith, is tremendously rewarding.

At a time when there is renewed interest in biblical theology this volume will play a stimulating role. While you may not agree with Bultmann, you will say, "I know few New Testament scholars who makes me think the way he does!" Can any writer be more highly complimented? — *Thomas S. Kepler*, Professor of New Testament, Graduate School of Theology, Oberlin College.

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The Art of Effective Teaching. By C. B. EAVEY. Grand Rapids, Michigan: Zondervan Publishing House, 1953. 298 pages. \$3.75.

Dr. C. B. Eavey's *Art of Effective Teaching* combines a conservative Christian viewpoint with modern educational principles derived largely from the teachings of John Dewey. The primary emphasis is on the social experience which the teacher mediates for the pupil; relatively little is said about the transmission of culture. In ten chapters the author takes up such topics as the nature and function of the teacher, the learning process, the motivation of pupils, the encouragement of creativity, the techniques of instruction and integration.

Most of the author's comments seem to presuppose pupils of the elementary or secondary grades of our public school system, but this is never made clear so that the reader may wonder if the advice is applicable at all levels. The style is excessively abstract and repetitious. Most regrettably absent are the rich personal anecdotes which have characterized recent books on education such as Gilbert Highet's *The Art of Teaching*. There is little here to motivate or inspire a young person to professional excellence. Nevertheless, a teacher in either the public school system or the church schools who already has a serious desire to evaluate his techniques and to improve his teaching can find, in this thorough work, many good suggestions for the rethinking of his methods and attitudes. Such a reader would find most helpful the sections on general planning, the unit, motivation, ways of helping the pupil, mental health, and the guidance of group work. — *F. Burr Clifford*, Professor of Humanities, Adrian College, Adrian, Michigan.

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